



Printed for J. Clarke, in Du k-L



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THE
Pilgrim's Progress
FROM
THIS WORLD

TO
That which is to come :

Deliver'd under the Similitude of a

DREAM:

Wherein is Discover'd,
The Manner of his Setting out,
His Dangerous JOURNEY,
AND
Safe ARRIVAL at the *Desired Country*.

By JOHN BUNYAN.

The Four and Twentieth Edition, with
Additions of New Cuts.

have used Similitudes, Hosea xii. 10.

Licensed and Entred according to Order.

L O N D O N :

Printed by A. W. for J. Clarke, at the
Golden Ball, in Duck-Lane, 1734.

The Author's Apology for his Book.

WHEN at the first I took my Pen in Hand,
Thus for to write, I did not understand
That I at all should make a little Book,
In such a Mode: Nay, I had undertook
To make another; which, when almost done,
Before I was aware, I this begun;

And thus it was: I writing of the Way
And Race of Saints in this our Gospel-Day.
Fell suddenly into an Allegory
About their Journey, and the Way to Glory,
In more than Twenty Things, which I set down
This done, I Twenty more had in my Crown;
And they again began to multiply,
Like Sparks that from the Coals of Fire do fly.
Nay then, thought I, if that you breed so fast,
I'll put you by yourselves, lest you at last
Should prove *ad infinitum*, and eat out
The Book that I already am about.

Well, so I did; but yet I did not think
To shew to all the World my Pen and Ink
In such a Mode, I only thought to make
I knew not what: Nor did I undertake
Thereby to please my Neighbours; no not I
I did it mine own self to gratify.

Neither did I but vacant Seasons spend
In this my Scribble; nor did I intend
But to divert myself in doing this,
From worse Thoughts which make me do am
Thus I set Pen to Paper with Delight,
And quickly had my Thoughts in black and white
For having now my Method by the End,
Still as pull'd, it came; and so I penn'd



The Author's Apology for his Book.

down, until it came at last to be
or length, and breadth the Bigness which you see.
Well, when I had thus put my Ends together
shew them others, that I might see whether
they would condemn them, or them justifie:
and some said, Let them live; some, Let them die;
some said, *John*, Print it; Others said, Not so.
some said, It might do good; Others said, No.
Now I was in a Streight, and did not see
which was the best Thing to be done by me:
At last I thought, since ye are thus divided,
I print it will, and so the Case decided.
For thought I, some I see would have it done,
though others in that Channel do not run;
I prove then who advised for the best,
as I thought fit to put it to the Test.
I farther thought, if now I did deny
those that would have it, thus to gratifie;
and not know but hinder them I might
that which would to them be great *Delight*;
those which were not for its coming forth,
did to them, *Offend you I am loth*:
since your Brethren pleased with it be.
bear to judge, 'till you do further see,
if that thou wilt not read, let it alone,
we love the Meat, some love to pick a Bone.
that I might them better moderate,
and too with them thus expostulate!
May I not write in such a *Sty'e* as *this*?
such a *Method* too, and yet not miss
end, thy Good? why may it it not be done? (none;
dark Clouds bring Waters, when the bright bring
dark or bright, if they their *Silver Drops*
to descend, the Earth, by yielding Crops.

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Gives praise at both, and parteth not at either,
But treasures up the Fruit they yield together ;
Yea, so commixes both, that in their Fruit
None can distinguish this from that ; they suit
Her well when hungry : But if she be full,
She spues out both, and makes their Blessing null.

You see the VVays the Fisherman doth take
To catch the Fish ; what Engines doth he make ?
Behold ! how he engageth all his VVits ;
Also his Snares, Lines, Angles, Hook and Nets :
Yet Fish there be, that neither Hook nor Line,
Nor Snare, nor Net, nor Engine can make thine
They must be grop'd for, and be tick'd too,
Or they will not be catch'd whate'r you do.

How does the Fowler seek to catch his Game
By divers means, all which one cannot name ?
His Gun, his Nets, his Lime-twigs, Light and Be
He creeps, he goes, he stands ; yea, who can tell
Of all his Postures ? yet, there's none of these
Will make him Master of what Fowls he please
Yea, he must pipe and whistle to catch *this* ;
Yet if he does so, *that* Bird he will miss.

If that a Pearl may in a Toad's Head dwell
And may be found too in an Oyster-shell ;
If Things that promise nothing, do contain
What better is than Gold ; who will disdain,
That have an inkling of it, there to look,
That they may find it ? Now my little Book,
(Tho' void of all these Paintings that may make
It with this, or the other Man to take)
Is not without those Things that do excel
What do in brave, but empty Notions dwell.

*Well, yet I am not fully satisfy'd
That this your Book will stand, when soundly try'd*

the Author's Apology for his Book.

Why, what's the matter? *It is dark*; what tho?
is feigned; VVhat of that? I tro,
Men by feigned VVords, as dark as mine
Truth to spangle, and its Rays to shine!
they want Solidness: Speak, Man, thy Mind:
down the Weak: *Metaphors make us blind*.
Dirty indeed becomes the Pen
that writeth Things Divine to Men:
most I needs want Solidness, because
Metaphors I speak? VVere not God's Laws,
Gospel-Laws, in older Times held forth
as, Shadows and Metaphors? Yet loth
any sober be to find Fault
in them, lest he be found for to assault
the highest VVisdom: No, he rather stoops,
wishes to find out by what Pins and Loops,
Oves and Sheep, by Heifers and by Rams,
Flowers and Herbs, and by the blood of Lambs,
He speaketh to him, and happy is he
who finds the Light and Grace that in them be.
Not too forward therefore to conclude
I want Solidness; that I am rude:
Things solid in Shew, not solid be;
Things in Parables despise not we,
Things most hurtful, lightly we receive;
Things that good are, of our Souls bereave.
Dark and cloudy VVords they do but hold
Truth, as Cabiners enclose the Gold.
Prophets used much by *Metaphors*
to forth Truth: Yea, whose considers
his *Apostles* too, shall plainly see,
Truth's to this Day in such Mantles be.
I afraid to say, that Holy VVrit
for its Stile and Phrase puts down all VVrit;

The Author's Apology for his Bo

Is every where so full of all these Things,
(Dark Figures, Allegories) yet there spring
From that same Book, that Lustre and rhol
Of Light that turns our darkeſt Nights to

Come, let my Carper to his Life now lo
And find there darker Lines than in my Bo
He findeth any, Yea, and let him know
That in his *beſt Things* there are worſe Lines

May we but ſtand before impartial Men,
To his poor One, I dare adventure Ten,
That they will take my Meaning in theſe L
Far better than his Lies in ſilver Shrines.

Come, Truth, altho' in ſwadling Clouts, I
Informs the Judgment, rectifies the Mind;
Pleaſes the Underſtanding, makes the Will
Submit, the Memory alſo it doth fill

With what doth our Imitations pleaſe;
Likewiſe it tends our Troubles to appeaſe.
Sound Words, I know, *Timothy* is to uſe,
And Old Wives Fables he is to reſuſe:

But yet grave *Paul* him no where did forb
The Uſe of Parables; in which lay hid
That Gold, thoſe Pearls, and precious Sto
Worth digging for, and that with greateſt

Let me add one Word more. O Man
Art thou offended? Doſt thou wiſh I had
Put forth my Matter in another Dreſſ?

Or, that I had in Things been more expreſ
To thoſe that are my Betters [as is fit]
Three Things let me propound, then I ſubr

1. I find not that I am deny'd the Uſe
Of this my Method, ſo I none abuſe.
Put on thy Words, Things, Readers, or be
In handling Figure of Similitude,

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Application ; but all that I may,
seek the Advance of Truth, this or that Way ;
denied, did I say ? Nay, I have leave,
Examples too, and that from them that have
God better pleased by their Words and VVays,
than any Man that breatheth now-a-days)
Thus to expresse my Mind, thus to declare
Things unto thee that Excellentest are.
2. I find that Men (as high as Trees) will write
Dialogue-wise ; yet no Man doth them slight
for writing so : Indeed, if they abuse
Truth, Cursed be they, and the Craft they use
to that Intent ; but yet let Truth be free
to make her Sallies upon thee and me,
which way it pleases God : For who knows how
better than he that taught us first to plow :
to guide our Minds and Pens for his Design ?
3. he makes base Things usher in Divine,
I find that holy Things in many Places,
with semblance with this Method, where the Cases
call for one Thing to set forth another ;
that I may then, and yet nothing smother
with's golden Beams : Nay, by this Method may
it cast forth its Rays as bright as Day.
And now before I do put up my Pen,
I shew the Profit of my Book, and then
I commit both thee and it unto that Hand (stand
that pulls the Strong down, and makes weak ones
his Book it chalketh out before thine Eyes
Man that seeks the everlasting Prize :
shews you whence he comes, whither he goes ;
that he leaves undone, also what he does :
it shews you how he runs, and runs
he unto the Gate of Glory comes.

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It shews too, who set out for Life amain,
As if the lasting Crown they would obtain:
Here also you may see the Reason why
They lose their Labour, and like Fools do die.

This Book will make a Traveller of thee;
If by its Council thou wilt ruled be;
It will direct thee to the Holy Land,
If thou wilt its Directions understand:
Yea, it will make the Slothful active be;
The Blind also delightful Things to see.

Art thou for something rare and profitable;
Wouldest thou see a Truth within a Fable?
Art thou forgetful? VVouldest thou remember
From *New-Year's Day* to the last of *December*?
Then read my Fancies, they will stick like Burrs
And may be to the Helpless, Comforters.

This Book is writ in such a Dialect,
As may the Minds of listless Men affect:
It seems a Novelty, and yet contains
Nothing but sound and honest Gospel-strains.

VVould'st thou divert thyself from Melancholy
VVould'st thou be pleasant, yet be far from Foll
VVould'st thou read Riddles, and their Explanatio
Or else be drowned in thy Contemplation?
Dost thou love picking Meat? Or would'st thou
A Man i' th' Clouds, and hear him speak to thee
VVould'st thou be in a Dream, and yet not sle
Or, would'st thou in a Moment laugh and wee
Or, would'st thou love thyself, and catch no Ha
And find thyself again without a Charm?

VVould'st thou read thyself, and read thou knowest
And yet know whether thou art best or not,
By reading the same Lines? O then come hit
And lay my Book, thy Head and Heart toget

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In the Similitude of a

D R E A M.

AS I walked thro' the Wilderness of this World, I lighted on a certain Place where was a * Den, and laid ** The Goat,* down in that Place to sleep : And as I Idreamed a Dream : I dreamed and be-
I saw a Man † cloathed with Rags, stand- *† Isa. 64. 6.*
in a certain Place, with his Face from his *Lu. 14. 33.*
House, a Book in his Hand, and a great *Psal. 38. 4.*
pen upon his Bask. I looked and saw him *Heb. 2. 2.*
the Book, and read therein, and as he *Acts 16.*
he wept and trembled, and not being *31.*
longer to contain, he broke out with a
rentable Cry, saying, * *What shall I do ?* * *His Out-*
this Plight therefore he went Home, *cry.*
refrained himself as long as he could, *Acts 2. 27.*
his Wife and Children should not per-
e his Distress; but he could not be silent
because that his Trouble increased :
efore at length he broke his Mind to
Wife and Children ; and thus he began
lk to them : O my dear Wife, said he,
you the Children of my Bowels, I your dear
am in myself undone, by reason of a Bur-
that lath hard upon me : Moreover I am
nly informed, * that this our City will be * *This*
d with Fire from Heaven in which fearful World.
threw, both myself, with thee my Wife, † *† He knows*
you my sweet Babes, shall miserably come no way of
in, except (the which † yet I see not) Escape or
some yet.

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some way of escape may be found whereby we may be delivered. At this his Relations were fore amaz'd; not for that they believ'd that what he had said to them was true, but because they thought some frenzy Distemper had got into his Head; therefore it drawing towards Night, and they hoping that Sleep might settle his Brains, with a'l haste they got him to bed; but the Night was as troublesome to him as the Day; wherefore, instead of sleeping, he spent it in sighs and tears. So when the Morning was come, they would know how he did; he told them worse and worse; he also set to talking to them again

* Carnal but they began to be harden'd. * They all thought to drive away his Distemper by harsh Physick for and surly Carriages to him: Sometimes the sick Soul. would deride, sometimes they would chide and sometimes they would quite neglect him. Wherefore he began to re-ire himself to his Chamber, to pray for and pity them and also to condole his own Misery; He would also walk solitarily in the Fields sometimes reading and sometimes praying; and thus for some Days he spent his Time.

Now I saw, upon a time, when he was walking in the Fields, that he was (as he was wont) reading in his Book; and greatly distressed in his Mind; and as he read, he burst out as he had done before, crying

* Acts 16. * What shall I do to be saved?

30, 31. I saw also that he looked this Way, and that way, as if he would run; yet he stood still, because (as I perceived) he could not tell which way to go. I looked then, and saw a Man named Evangelist coming to him and asked, Wherefore dost thou cry?



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He answer'd, Sir, I perceive by the Book
in my hand, that I am condemn'd to die,
and after that to come to Judgment, and
that I am not * willing to do the * Heb. 7.
first, nor † able to do the second. 27.
Then said *Evangelist*, Why not willing to † Job 26,
since this Life is attended with so many 21, 22.
Evils: The Man answer'd, Because I fear Exod. 12,
that this Burden that is on my Back, will 14.
make me lower than the Grave; and I shall
fall into * *Tophet*. And, Sir, if I am not fit to * Isa. 30.
go to Prison, I am not fit to go to Judgment, 33.
from thence to Execution; and the
thoughts of these Things make me cry.
Then said *Evangelist*, If this be thy Con-
dition; why standest thou still? He answer'd
Because I know not whither to go.
Then he gave him a † *Parchment-Roll*, and † *Convic-*
tion was written within, * *Fly from the* tion of the
necessity of
death to come. *flying.*
The Man therefore read it, and looking
; *Evangelist* very carefully, said, Whither * Mat. 17.
I fly? Then said *Evangelist*, pointing
with his Finger over a very wide Field, Do * Mat. 7.
you see yonder *Vicket-Gate*? The Man said Psal. 119,
* Then said the other, Do you see 105.
under † shining Light? He said, I think 2 Pe. 2. 19.
Then said *Evangelist*, keep that Light † *Christ*,
before your Eye, and go up directly thereto * *for and the*
crying, thou see the Gate,; at which when *ways to him,*
you knockest, it shall be told thee what *cannot be*
thou shalt do. So I saw in my Dream that *found with-*
the Man began to run: Now he had not run out the
from his own Door but his Wife and Chil- word.
perceiving it, began to cry after him to * L. 14. 1612
; † but the Man put his Fingers in his † Gen. 19
Ears: 17.

* *They that fly from the Wrath to come are a gazing.* Ears, and ran on crying, Life, Life, Eternal Life : So he looked not behind him, * but fled towards the middle of the Plain.

The Neighbours also came out to † see him run, and as he ran some mocked, other threatened, and some cried after him to return : and among those that did so, there

were two that were resolved to fetch him back by force. * The Name of the one was

* *Obstinate and Pliable* *Obstinate*, and the Name of the other *Pliable*. Now by this time the Man was got a good Distance from them ; but however, they were resolved to pursue him, which they did, and in a little time they overtook him.

Then said the Man, Neighbours, *Wherefore are you come ?* They said, to persuade you to go back with us ; but he said, That can by no means be : You dwell, said he, in the City of *Destruction* (the Place where I was born) I see it to be so : And dying there, sooner or later, you will fall lower than the Grave, into a Place that burns with Fire and Brimstone : Be content, good Neighbours, and go along with me.

* *Obstin.* * What, said *Obstinate*, and leave your Friends and our Comforts behind us !

† *Christ.* † Yes, said *Christian*, (for that was his Name) because that *all, which you shall forsake, is not* * worthy to be compared

2 *Cor.* a little of that, that I am seeking to enjoy, and if you will go along with me, and forsake it, you shall fare as my self, for that is where I go is † enough and to spare ; and I will away and prove my Words.

† *Luke 27.* *Obst.* What are the things you seek, if you leave all the World to find them ?

Christ.

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Christian no sooner leaves the World, but meets
the Evangelist, who lovingly him greets,
With Tydings of another: And doth shew
him how to mount to that from this below.

1 Pet. 14. Chr. I seek an * *Inheritance Incorruptible, undefiled, and that fadeth not away; and*
† Heb. 11. is laid up in Heaven, † and safe there, to be bestowed, at the time appointed, on them that diligently seek it. Read it so, if you will, in my Book.

Obst. Tush, said *Obstinate*, away with your Book; will you go back with us, or no?

Chr. No, nor I, said the other; because
 * *Luke 9* I have laid mine Hand to the * *Plow*.

Obst. Come then, Neighbour *Pliable*, let us turn again, and go home without him. There is a Company of these crazy-headed Coxcombs, that when they take a Fancy to the end, are wiser in their own Eyes than seven Men that can render a Reason.

Pli. Then said *Pliable*, Don't revile; what the good *Christian* says is true, the things he looks after are better than our my Heart inclines to go with my Neighbour.

Obst. What! more Fools still? Be ruled by me, go back; who knows whither such a Brain-sick Fellow will lead you? Go back, go back, and be wise.

* *Christi-* Chr. Nay, but do thou † come with
 an and Neighbour *Pliable*; there are such things
Obstinate to be had which I spoke of, and many more
 full for Glories besides; if you believe not me, see
Pliable's here in this Book, and for the Truth of
 Soul, what is express'd therein, behold all is con-

† *Heb. 9* med by the † Blood of him that made it
 17, 18, 19. *Pli.* * Well, Neighbour *Obstinate*, (1

20, 21. *Pliable*) I begin to come to a point, I
 * *Pliable* tend to go along with this good Man, and
 contented to cast in my Lot with him; but, my
 to go with Companion, do you know the Way to
 Christian desired Place?

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Chr. I am directed by a Man whose Name is *Evangelist*, to speed to a little Gate that is before us, where we shall receive Instructions about the way.

Pli. Come then, good Neighbour, let us be going; then they went both together.

Obst. And I will go back to my place, said *Obstinate* † I will be no Companion of such mislaid fantastical Fellows.

† *Obstinate* goes

Now I saw in my Dream that when *Obstinate* was gone back, *Christian* and *Pliable* went * talking over the Plain; and thus they began their Discourse.

railing

back

* *Talk between*

Chr. Come Neighbour *Pliable*, how do you do; I am glad you are persuaded to go along with me; had even *Obstinate* himself but felt what I have felt of the Powers and Terrors of what is yet unseen, he would not thus lightly given us the back.

Christian and Pliable.

Pli. Come Neighbour *Christian*, since there are none but us two here, tell me now further what the Things are, and how to be enjoyed whither we are going.

Chr. I can * better conceive of them with my Mind; than speak of them with my Tongue: But yet since you are desirous to know, I will read of them in my Book.

* *God's things unspeakable.*

Pli. And do you think that the Words of your Book are certain'y true?

Chr. Yes verily, for it was made by him that † cannot lie.

† *Tit. 1. 2. If. 45. 27*

Pli. Well said what things are they?

Chr. There is an endless Kingdom to be inhabited and ever a living Life to be given

Jo. 10. 17. 27, 29.

that we may in abid that Kingdom for ever.

Pli. Well said, and what else?

Chr.

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2 Tim. 4. 8. Chr. There are Crowns of Glory to be given us ; † and Garments that will make us shine like the Sun in the Firmament of Heaven.

Pli. *This is very pleasant, and what else ?*

Isa. 1. 58. Chr. There shall be no more crying. * nor Rev. 7. 16. Sorrow ; for he that is Owner of the Place will wipe all Tears from our Eyes.

17, ch. 21. Pli. *And what Company shall we have there ?*

4. Chr. There we shall be with Seraphims, † Isa. 6. 2. † and Cherubims, Creatures that will dazzle your Eyes to look on 'em : There also you

Thes. 4. 16. 17. shall meet with thousands and ten thousands that have gone before us to that Place ; none of them are hurtful, but loving and holy, every one walking in the Sight of God, and standing in his Presence with Acceptance for ever : In a Word, there we shall see the

* Rev. 4. 5. Elders with their Golden Crowns : There † Ch. 14. we shall see † Holy Virgins with their Golden Harps. There we shall see * Men that

1, 2, 3, 4, 5. Joh. 12. 25. by the World were cut in Pieces, burnt in Flames, eaten of Beasts, drowned in the Seas, for the Love that they bare to the Lord of the Place ; all well, and cloathed with † Immortality as with a Garment.

† 2 Cor. 5. 2, 3, 5. Pli. *The hearing of this is enough to ravish one's Heart ; but are these Things to be enjoyed how shall we get to be Sharers thereof ?*

Chr. The Lord the Governor of the Countrey, hath recorded that † in this Book, the Substance of which is, if we be truly willing

Joh. 7. 37. to have it, he will bestow it upon us freely. Pl. Well, my good Companion, glad am I to hear

ch. 6. 37. of these things ; come on, and let us mend our pace. Rev. 21. 6. Chr. I cannot go so fast as I would by

ch. 22. 17. reason of this Burden that is on my Back.

No

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Now I saw in my Dream, that just as
had ended this Talk, they drew nigh to
a ** Miry Slough* that was in the Midst
of the Plain, and they being heedless, did
fall suddenly into the Bog. The Name
of the Slough was *Despond*. Here therefore
he wallow'd for a time, being grievously
cumbered with Dirt; and *Christian* because
of the Burden that was on his Back, began
to sink in the Mire.

** The
Slough of
Despond.*

Then said *Pliable*, Ah! Neighbour
Christian, where are you now?

Truly said *Christian*, I do not know.
At this *Pliable* began to be offended,
and angrily said to his Fellow, Is this the
business you have told me all this while of?
We have such ill speed at our first setting
out, what may we expect twixt this and our

very End? Nay if I get out again with my
Burden, you shall possess the brave Country alone for
yourself, and with that he gave a desperate Struggle
for two, and got out of the Mire, on
the side of the Slough which was next to
his own House; so away he went, and
Christian saw him no more.

*† It is not
enough to
be Pliable.*

Therefore *Christian* was left to tumble
in the Slough of *Despond* alone; but still
heavoured to struggle to that side of
the Slough that was furthest from his own

House, and the next to the Wicket-Gate; the
which he did, but could not get out to
be free of the Burden that was upon his

Back. But I beheld in my Dream, that a
Man came to him, whose Name was *Help*,
and he asked him, What he did there?

Sir, said *Christian*, I was bid to go
by a Man called *Evangelist*, who
directed

*Christian
in trouble
seeks
still to get
further
from his
own House.*

directed me also to yonder Gate that might escape the Wrath to come. And I was going thither, I fell in here.

* The Promiser.

Help. But why did you not look for the * Sign? Ob. Fear followed me so hard, that I took the next way, and fell in.

† Help lifts him out.

Help. Then, said he, † give me thy Hand, so he gave me his Hand, and * he drew him out, and set him upon sound Ground, and bid him go on his Way.

* Ps. 40 4.

Then I stepped to him that plucked me out, and said, Sir, wherefore since over this place is the way from the City of Destruction to yonder Gate, is it that this Place is mended, that poor Travellers might go on their way with more Security? And he said unto me, This miry Slough is such a place as cannot be mended: It is the Descent whither Scum and Filth, that attends Conviction, doth continually run, and therefore was called the Slough of Despond; for when the Sinner is awakened about his Condition, there ariseth in his Soul many Fears and Doubts, and discouraging Apprehensions, which all of them get together and dwell in this Place: And this is the Reason of the Badness of the Ground.

* What makes the Slough of Despond.

† Isa 35.
31 4.

It is not the † Pleasure of the King that this Place should remain so bad; his Labours also, have by the Directions of his Majesty's Surveyors, been for above these sixteen hundred Years employ'd about this Place. And Ground, if perhaps it might have been mended: Yea, and to my Knowledge, here have been swallowed up at least twenty Thousand Cart-loads; yea, Millions of wholesome Instructions, that have at all

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been brought from all Places of the King's Dominions (and they that can tell they are the best Materials to make the Ground of the Place) if so be it might be mended; but it is a *Slough of Despair*; and so will be, when they have done what they can.

Now, there are, by the Direction of the *The Pro-*
giver, certain good and substantial *mises of*
placed even thro' the very midst of *Forgive-*
slough; but at such time as this place *ness and*
much spue out its filth as it doth against *acceptance*
of Weather, these Steps are hardly *to Life by*
or if they be, Men, thro' the Dizzi- *Faith in*
of their Heads, step besides; and then *Christ.*
are *bemir'd to purpose*, notwithstanding *Sam 23.*
steps be there; but the Ground is good
they have once got in at the Gate.

Now I saw in my Dream, that by this time *Pliable*
he was got home to his House. So *he got home*
neighbours came to visit him; and some *and is wi-*
them called him wise Man for coming *sired by his*
; and some called him Fool for hazard- *neighbours.*
himself with *Christian*; others again did *His enter-*
at his Cowardliness; saying, *surely since tainment*
gan to venture, I would not have been so by them as
to have given out for a few Difficulties: his Return.
able sat sneaking among them. But
st he got more Confidence, and then
all turned their Tales, and began to
the poor *Christian* behind his Back. And
much concerning *Pliable*.

Now as *Christian* was walking solitarily
himself, he spied one afar off, crossing *Worldly*
the Field to meet him, and their *Wiseman*
was to meet just as they were crossing *meets with*
Way of each other. The Gentle- *Christian.*
man's

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man's Name that met him was Mr. *Worldly Wiseman*, he dwelt in the Town of *Conscience*, a very great Town, and also hard from whence *Christian* came. This Man meeting with *Christian*, and having some Knowledge of him (for *Christian*'s setting forth from the City of *Destruction* was made noised abroad, not only in the Town where he dwelt, but also it began to be the Talk in some other Places) Master *Worldly Wiseman* therefore having some Guess of him, by beholding his laborious going, observing his Sighs and Groans, and the like; began thus to enter into some Talk with *Christian*.

Talk between Mr. *Worldly Wiseman* and *Christian*.

World. How now Good-fellow, whither art thou after this burdened manner?

Chr. A burdened manner indeed, as I think, poor Creature had. And where you ask me, *Whither away?* I tell you, I am going to yonder Wicket-Gate, be-
 me; for there as I am informed, I shall put into a Way to be rid of my heavy burden.

World. Hast thou a Wife and Children?

Chr. Yea, but I am so laden with this burden, that I cannot take that pleasure in them as formerly: Methinks I am as if I had none.

World. Wilt thou hearken to me if I give thee Counsel?

Chr. If it be good I will; for I am in need of good Counsel.

* *Worldly Wiseman's Counsel to Christian.*

World. * I would advise thee then that with all speed get thy self rid of thy Burden, for thou wilt never be settled in thy mind so long: Nor canst thou enjoy the Benefits of Blessings which God bestowed upon thee till thou art free.

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13

Chr. This is that which I seek for, even to be rid of this heavy Burden; but get it off myself, I cannot: Nor is there any Man in our Country that can take it off my Shoulders, therefore am I going this way as I told you, that I may be rid of my Burden World. *Who bid you go this Way to be rid of your Burden?*

Chr. A Man that appeared to me to be a very great and honourable Person, his Name, as I remember, is *Evangelist*.

World. † Bestrew him for his Counsel, there is not a more dangerous and troublsome way in the World, than is that unto which he hath directed thee, and that thou shalt find if thou wilt be ruled by his Counsel. Thou hast met with something (as I perceive) already; for I see the Dirt of the Slough of Despond is upon thee, but that Slough is the Beginning of the Arrows that do attend those that go on in that way: Hear me, I am older than thou, thou art like to meet with in the Way which thou goest, Wearisomness, Painfulness, Hunger, Perils, Nakedness, Swords, Lions, Dragons, Darkeness, and in a word, Death, and what not? These Things are certainly true, having been confirm'd by many Testimonies. And should a Man so carelessly cast away himself, by giving heed to a Stranger?

Chr. Why, Sir, this Burden upon my Back is more terrible to me than are all these Things which you have mentioned: Nay, methinks I care not what I meet with in my Way if so be I can also meet with Deliverance from my Burden.

Wo. How cam'st thou by the Burden at first?

Chr. By reading this Book in my Hand.

† Mr. Worldly Wiseman condemns Evange-
list's Coun-
sel.

The frame
of the
Heart of
a young
Christian

Worldly

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Worldly Wiseman *does not like that Men should be serious in reading the Bible.* **Wor.** I thought so ; and it has happened unto thee as to other weak Men, who, meddling with things too high for them, do suddenly fall into thy Distractions ; which Distractions do not only unman Men (as thine I perceive have undone thee) but they run them upon desperate Ventures, to obtain the Bible. they know not what

Chr. *I know what I would obtain ; it is Ease for my heavy Burden.*

Wor. But why wilt thou seek for Ease this way, seeing so many Dangers attend it, especially, since (hadst thou but Patience to hear me) I could direct thee to the obtaining what thou desirest, without the dangers that thou in this way wilt run thyself into ? yea, and the Remedy is at hand. Besides, I will add, that instead of those dangers thou shalt meet with much Safety, Friendship, and Content.

Chr. *Sr, pray open this Secret to me.*

*Whether
A World-
ly prefers
Morality
before the
Strait
Gate.*

Wor. Why in yonder Village (the Village is nam'd *Moralis*;) there dwells a Gentleman whose Names is *Legality*, a very judicious Man (and a Man of a very good Name) that hath Skill to help Men off with such Burdens as thine are, from their Shoulders ; yea, to my Knowledge, he hath done a great deal of good this way : And besides he hath Skill to cure those that are somewhat craz'd in their Wits with their Burthen. To him, as I said, thou may'st go, and be help'd presently. His House is not a Mile from this place, and if he should not be at home himself, he hath a pretty young Man to his Son, whose Name is *Civility*, that can do it (to speak on) as well as the old Gentleman himself : There, I say, thou may'st be eased of thy Burden, and if thou art not minded to go back to thy former Habitation, as in

I would not wish thee; thou may'st send
thy Wife and Children to thee to this
place, where there are Houses now stand-
ing; one of which thou mayest have at
reasonable Rates: Provision is there also
plentiful and good, and that which will make
thy life the more happy, is to be sure there
thou shalt live by honest Neighbours, in
peace and good Fashion.

Now was *Christian* somewhat at a stand;
Presently he concluded. If this be true * *Christi-*
an, this Gentleman hath said, my wisest and snared
is to take his Advice; and with that by Mr.
he further spoke.

Sir, which is my Way to this honest Wife-
man's House.

Oh, Do you see yonder † high Hill?

Yes, very well.

By that Hill you must go, and the Sinai.

House you come at is his.

Christian turn'd out of his Way, to go an afraid

to *Legality's* House for Help: But behold that Mount

he was got now hard by the Hill, it Sinai will

be so high, and also that Side of it that fall on his

next the Way side, did hang so much Head.

That *Christian* was * afraid to venture Exod. 19.

Lest the Hill should fall on his Head; 18

More there he stood still, and knew * Verse 16

what to do. Also his Burden now seem'd † Heb. 12.

heavier to him than while he was in his 12.

There came also * Flashes of Fire out of * Evange-

l, that made † *Christian* afraid that he list fire with

to be burned: Here therefore he sweat *Christian*

in quake for Fear. And now he began under

grief that he had taken Mr. *Worldly Mount Si-*

mon's Counsel; and with that he saw *Sai*, and

Relist coming to meet him; at the looketh se-

veral of whom he began to blush for verily up-

to shame on him.

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shame. So *Evangelist* drew nearer and nearer and coming up to him, he looked upon him with a severe and dreadful Countenance and thus began to reason with *Christian*.

* *Evan-
gelist rea-
sons afresh
with Chri-
stian.*

Evangelist. "What dost thou here, *Christian*?" said he: At which Words *Christian* knew not what to answer; wherefore at present he stood speechless before him. Then said *Evangelist* farther, Art not thou the Man that I found crying without the Walls of the City of Destruction?

Chr. Yes, dear Sir, I am the Man.

Evan. Did not I direct thee the Way to the little Wicket Gate?

Chr. Yes, dear Sir, said *Christian*.

Evan. How is it then that thou art quickly turned aside? For thou art now out of thy Way.

Ch. I met with a Gentleman so soon as I had got over the Slough of Despond, who persuaded me, that I might in the Village before me, find a Man that could take my Burden.

Evan. What was he?

Chr. He looked like a Gentleman, and talked much to me, and got me at last to yield; so I came hither: But when I beheld this Hill, and how it hangs over the Way, I suddenly made a Stand, lest it should fall on my Head.

Evan. What said the Gentleman to you?

Ch. Why, He asked me whither I was going; and I told him

Evan. And what said he then?

Ch. He asked me if I had a Family: And I told him: But said I, I am so loaden with the Burden that is on my Back, that I cannot take Pleasure in them as formerly.

Evan. And what said he then? W



When Christians unto carnal Men gave Ear,
 Of their Way they go, and pay for't dear,
 Master Worldly Wiseman can but show
 Aine the Way to Bondage and to Woe.

B 2

Chr

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66. He bid me with Speed get rid of Burden ; and I him told, it was Faste the sought ; And, said I ; I am therefore go to yonder Gate to receive further Direction how I might get to the Place of Deliverance. So he said that he would shew me a better way, and short, not so attended with Difficulties as the Way, Sir, that you see me in, which Way, said he, will direct you to the Gentleman's House that has Skill to take these Burdens : So I believed him and turned out of that way into this, if happily I might be soon eased of my Burden. When I came to this Place, and I beheld Things as they are, I stopped for fear (I said) of Danger : But now know what to say.

Evan. Then (said Evangelist) stand a little, that I may shew thee the Word of God. So he stood trembling. Then (said Evangelist) * See that ye refuse not him

* Heb. 12. 35. *speaker* ; for if they escaped not who refused him that spake on Earth † much more shall not we escape, if we turn away from him that speaketh from Heaven. He moreover, * Now the Just shall live by Faith but if any Man draws back, my Soul have no Pleasure in him. He also did

† *Evangelist* convince Christian of his Error.

* Ch. 10. 38. apply them, Thou art the Man that art coming into this Misery ; thou hast begun to draw back the Counsel of the Most High, and to draw thy Foot from the Way of Peace, even almost the bazzarding of thy Perdition.

Then Christian fell down at his Feet dead, crying, Wo is me, for I am undone at the sight of which Evangelist caught him by the right-hand, saying, All manner of Sin and Blasphemies shall be forgiven unto

faithless; but believing. Then did Christ
again a little revive, and stood up remem-
bering, as at first, before Evangelist. When
Evangelist proceeded, saying, Give
earnest heed to the Things that I shall
tell thee of. I will now tell thee who it
was that deluded thee, and who it was also
whom he sent thee. † The Men that † Mr.
sent thee is one *Worldly Wiseman* and rightly *Worldly*
so call'd; partly, * because he sa- *Wiseman*
only the Doctrine of this World; described
before, he always goes to the Town of *Evangelist*
(to Church), and partly, † because *Evangelist*
that Doctrine best; for it saveth † Col. 8.
from the and because he is 12.
is carnal

His labouring to render the *Worldly* *Mr.*
And his setting his Feet that way that *Worldly*
unto the Administration of Death, *Wiseman*
Thou must abhor his turning thee
the Way; yea, and thine own con-
gathered; because this is to reject
counsel of God, for the Sake of the
of a *Worldly Wiseman*. The Lord
Strive to enter in at the Strait Gate, † Luke
to which I send thee, * for strait is 12. 11.
Gate that leadeth unto Life, and few * Mar. 13,
be that find it: from this little Wick- 14.
e, and from the way thereof, hath
wicked Man turned thee; to the
ing of thee almost to Destruction:
therefore, his turning thee of the
way

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- way and abhor thyself for hearkning to
 2dly, Thou must abhor his labouring
 render the Cross odious unto thee; for
 art to † prefer it before the Pleasures it E
 Besides the King of Glory hath told
 * Mark 8. * That he that will save his Life shall
 34. it: And, he that comes after him, and
 John 31. not his Father, and Mother, and Wife,
 25. Children, and Brethren, and Sisters, yea,
 Mar. 10. his his own Life also, cannot be my Disc
 39. I say therefore, for Man to labour to
 Luke 14. suade thee, that that shall be thy De
 16. without which, the Truth hath said,
 canst not have Eternal Life: The Doe
 thou must abhor

3dly, T

is setting of

th to the

is thou

ant thee, and also

was to deliver thee

thy Burden.

* The Bond-
woman.† Gal. 4.
v. 22 to 27.

He to whom thou wert sent for Ease
 ing by Name Legality, is the Son o
 * Bond-woman which now is, and is in
 dage with her Children, and is in a My
 this Mount † Sinai, which thou hast
 will fall on thy Head. Now if the wi
 Children are in Bondage, how canst
 expect by them to be made free? Th
 gality therefore is no able to set the
 from thy Burden. Not Man was as ye
 rid of his Burden by him, no, nor ever
 to be: Ye cannot be justify'd by the
 of the Law; for by the Deeds of th
 no Man living can be rid of his Bu
 Therefore Mr. Worldly Wiseman is an
 and Mr. Legality is a Cheat: And for

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willity notwithstanding his *smiling* Looks
is but a Hypocrite, and cannot help thee.
believe me, there is nothing in all this noise
at thou hast heard of these sottish Men but
Design to beguile thee of thy Salvation,
turning thee from the Way in which I
d set thee. After this *Evangelist* called
ud to the Heavens for Confirmation of
at he had said; and with that there came
ords and Fire out of the Mou tain un-
which poor *Christian* stood, that made
Hair of his Flesh stand up: The Words
e thus pronounced, *As many as are of the* Gal. 3. 10
Law, are under the Curse: for
written, Cursed is every one that continu-
not in all Things which are written in the
Law to do them.

Now *Christian* looked for nothing but
h, and began to cry out lamentably;
a cursing the Day in which he met with
Worldly Wiseman; still calling himself a
usand Fools for hearkning to his Coun-
He also was greatly ashamed to think
this Gentleman's Arguments, flowing
from the Flesh, should have the Pre-
ncy with him as to cause him to for-
the right Way. This done, he applied
self again to *Evangelist* in Words and
e as follows:
Sir. *what think you? Is there hopes: **Christi-*
I now go back, and go up to the *Wick-* *an enquires*
ate? Sh ll I not be abandoned for this, *if he may*
sent back from thence ashamed? I am yet be
I have hearkned to this Man's Coun- *happy.*
but may my Sins be forgiven me?
Then said *Evangelist* to him, Thy
s very great, for by it thou hast commit-

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ted two evils, thou hast forsaken the way that
 † Evange- is good, to tread in forbidden Paths : †
 list com- will the Man at the Gate receive thee : †
 forts him. he has go d will for Men ; only, said he, ta
 heed that you turn not aside again, lest thou
 perish from the Way, when his Wrath

* Psal. 2. * kindled but a little. Then did Christi
 last Verse. address himself to go back, and Evangel
 after he had kiss'd him, gave him one Sm
 and bid him God speed : So he went on w
 haste, neither spake he to any Man by
 Way ; nor if any asked him, would he vou
 safe them an Answer. He went like
 that was all the while treading on forbid
 Ground, and could by no means think hi
 self safe, till again he had got into the W
 which he left to follow Mr. *Worldly W*
man's Counsel : So in process of Time
 stian got up to the Gate. Now over

† Mat. 7. 8. Gate there was written † Knock and it
 be opened unto you. He knocked there
 more than once or twice, saying :

*May I now enter here, will he within,
 Open to sorry me, though I have been
 An undeserving Rebel ? Then shall I
 Not fail to sing his lasting Praise on high*

At last there came a grave Person to the
 named *Goodwill*, who ask'd, Who was that
 and whence he came, and what he wanted.

* The Gate will be opened to broken hearted Sinners.
 Ch. Here is a poor burdened Sinner
 came from the City of *Destruction*, but
 going to Mount *Zion*, that I may be
 vered from the Wrath to come ; I w
 therefore, Sir, since I am informed that
 this Gate is the Way thither, know if
 are willing to let me in.
 Good. * I am willing with all my H



that will come in must first without
 knocking at the Gate, nor need he doubt
 is a Knocker but to enter in:
 God can love him and forgive his Sin.

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said he, and with that he opened the Gate

So when *Christian* was stepping in, the other gave him a Pull: Then said *Christian* what means that? The other told him.

little Distance from this Gate, there

erected a strong Castle of which * *Beelzebub*

is the Captain; from whence both he and

them that are with him, shoot Arrows at

those that come up to this Gate; If happily

they may die before they can enter in. The

said *Christian*, * I rejoice and tremble.

when he was got in, the Man of the Gate

asked him who directed him thither?

Cnr. Evangelist † bid me come hither and

knock (as I did) and he said, that you, Sir,

would tell me what I must do.

Goodwill. An open Door is before thee

and no Man can shut it.

Chr. Now I begin to reap the Benefits

of my Hazards.

Good. But how is it that you come alone?

Chr. Because none of my Neighbours

thought of their Danger as I saw mine.

Good. Did any of them know of your coming?

Chr. Yes, my Wife and Children saw

me at the first, and called after me to return

again: Also some of my Neighbours

were crying and calling after me to return;

I put my Fingers in my Ears, and so

went on my Way.

Good. But did not some of them follow you

and persuade you to go back?

Cor. Yes, both *Obstinate* and *Pliable*:

when they saw that they could not prevail

Obstinate went railing back; but *Pliable*

came with me a little Way.

Good. But why did he not come thro'

* *Satan* envies those
that enter
the Strait
Gate.

Christian
enters the
Gate with
Joy and
Trembling.

† Talk
between
Goodwill
and *Christian*.

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Ch. We indeed came both together, until we came at the *Slough of Despond*, into which we also suddenly fell. And then was my Neighbour *Pliable* discouraged and would not adventure further. * Wherefore * *A Man* setting out again, on *that side* next to his own House, he told him, I should possess *may have* the brave Country alone for him: So he *Company* went *his Way*, and I came *mine*. He after *when he* *sets out for* *Heaven,* *and yet go* *thither* *alone.* *Goodwill.* Then said *Goodwill*, Alas, poor *man!* is the *Cœlestial* Glory of so small *them* with him, that he counteth it not *worth* running the Hazard of a few *Difficulties* to obtain it?

Chr. Truly, said *Christian*, I have said the Truth of *Pliable*, and if I should also say the Truth of myself, it will appear there is † no Difference betwixt him and myself. 'Tis true, he went back to his own House, but I also turned aside to go in the way of Death, being persuaded thereto by the *mal* Argument of one *Mr. Worldly Wiseman*. *Goodwill.* Oh! did he fight upon you? That, he would have had you have fought at the Hands of *Mr. Legality*; they both of them very Cheats; but did you take his Counsel?

Chr. Yes, as far as I durst; I went to fight out *Mr. Legality*, until I thought that the Mountain that stands by his House would have fallen upon my Head, where-fore there I was forced to stop.

Goodwill. That Mountain has been the Death of many, and will be the Death of many more: 'Tis well you escaped, being not dashed in Pieces.

Chr.

† *Christi-*
an accuses
himself be-
fore the
Man at the
Gate.

Ch. Why truly I do not know what has become of me there, had not *Evangelist* happily met me again as I was musing in the midst of my *Dumps*: But 'twas God's Mercy that he came to me again, for else I had never come thither. But now I am come such a one as I am, more fit indeed to find Death by that Mountain, than thus to stand talking with my Lord: But oh! What Favour is this to me, that yet I am admitted to Entrance here?

* *Christi- Goodwill.* * We make no Objection *an is com-* against any, notwithstanding all that is *forted a-* have done before they come thither † *gain.* in no wise are cast out; and therefore go

† *John 6. Christian,* come a little way with me, and I will teach thee about the way thou must go.

* *Christi- Look* before thee; dost thou see this *an indirect* way? *THAT* is the way thou must go. *er on his* It was cast up by the Patriarchs, Prophets, Christ and his Apostles, and it is as straight as a Rule can make it: This is the way thou must go.

* *Christi- Co.* But, said *Christian*; is there no other way *an afraid* of windings, by which a Stranger may lose his way? *of losing* *his Way.* *Goodwill.* Yes, there are many ways that lead down upon this; and they are crooked and wide: But *thus* thou must distinguish between the right from the wrong, the right only

† *Mat 7. †* straight and narrow.

14. Then I saw in my Dream, * That *Christian* ask'd him further, if he could not get him off with the Burthen that was upon his Back? For as yet he had not got off thereof, nor could he by any means get off without help.

He told him, as to his Burthen be com-

Exhort it, until thou comest to the Place of Deliverance; for there it will fall from thy back itself.

Then *Christian* began to gird up his Loins, and to address himself to his Journey. So another told him, That by that he was some Distance from the Gate, he would come at the House of the Interpreter, at whose Door he should knock, and he would show him excellent Things. Then *Christian* took his Leave of his Friend, and he again bid him God speed.

Then he went on till he came at the House of the Interpreter, where he knocked over the Door, and asked, who was there?

Ch. Sir, here is a Traveller, who was an Acquaintance of the good old Man of the House, to call here for my Profit; I would therefore speak with the Master of the House: So he called for the Master of the House; who after a little time came to *Christian*, and ask'd him what he would have? *Chr.* Sir, said *Christian*, I am a Man that come from the City of Destruction, and am going to the Mount Zion, and I was led by the Man who stands by the Gate, at the head of this Way, that if I call'd here, you would show me excellent Things, such would be a help to me in my Journey.

Inter. Then said the Interpreter, Come He is I will shew thee which will be profitable to thee. So he commanded his Man to light a Candle, and bid *Christian* follow him, and so had him into a private Room, and bid his Man open a Door, when he had done, *Christian* saw the Picture of a Pilgrimage.

† The Fa-
shion of this
Picture.

of a very grave Person hang up against
Wall, and this was the Fashion of it. †
had Eyes lifted up to Heaven, the best
Books in its Hand, The Law of Truth
written upon his Lips, the World was
hind its Back; it stood as if it pleaded
Man, and a Crown of Gold did hang
its Head.

Ch. Then said Christian, *What means this*
Inter. The Man whose Picture this is,

* 1 Cor. 4.
13.
† Gal. 4.
19.

one of a thousand, he can * beget Children
travail in Birth with Children, and nurse
them himself when they are born. And
whereas thou seest him with his † Eyes lift
up to Heaven, the best of Books in
Hand, and the Law of Truth write on
Lips; it is to shew thee, that his Work is
know and unfold dark Things to Sinners
even as also thou * seest him stand as if
pleaded with Men; and whereas thou seest
the World as cast behind him, and the
Crown hangs over his Head; that is to shew
thee, that slighting and despising the Things
that are present, for the Love that he hath
his Master's Service, he is sure in the World
that comes next, to have Glory for his
ward. Now, said the Interpreter, I have shew
ed thee this Picture first, * because the Man
whose Picture this is, is the only Man who
the Lord of the Place whither thou art going
hath authorized to be thy Guide in all difficult
places thou mayest meet with in thy
Way; wherefore take good heed to what he
have shew'd thee, and bear well in thy mind
what thou hast seen, lest in thy Journey thou
meet with some that pretend to lead thee
right, but their Way goes down to Destruction.

* The Mean-
ing of the
Picture.

* Why he
shewed him
this Picture
first.

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Then he took him by the Hand, and led him into a very large Parlour that was full of Dust, because never swept; the which when he had reviewed a little while, the Interpreter call'd for a Man to sweep: Now when he began to sweep, the Dust began abundantly to fly about, that Christian was almost therewith been choaked. Then he led the Interpreter to a Damsel that stood by, and bring hither Water, and sprinkle the Room; the which when she had done it, the Room was swept and cleansed with Pleasure.

Ch. Then said Christian, What means this?

Int. The Interpreter answered, This Parlour is the Heart of a Man that was never sanctified by the sweet Grace of the Gospel: the Dust is his Original Sin, and Inward Corruptions that have defiled the whole Heart. He that began to sweep at first is the Law; but she that brought Water, and sprinkled it, is the Gospel. Now, whereas thou sawest that as soon as she began to sweep, the Dust did so fly about, that the Room by him could not be cleansed, but that thou wast almost choaked therewith: This is to shew thee, that the Law, instead of cleansing the Heart (by working) from Sin * doth revivify, put strength into, and * increase it in the Heart, even as it doth discover and forbid it, but it doth not give Power to subdue. Again, as thou sawest the Damsel sprinkle the Room with Water, upon which it was cleansed with Pleasure; this is to shew thee, that when the Gospel comes in the Heart, and precious Influences thereof to the Heart, then, I say, even as thou sawest the

* Rom. 7.

9.

* 1 Cor.

13. 56.

* Rom. 9.

20.

the Daintel lay the Dust, by sprinkling the Floor with Water, so is Sin vanished and subdued, and the Soul made clean, through the Faith of it, and consequently * fit for the King of Glory to inhabit.

* John 15. 33. I saw, moreover, in my Dream, † The

Eph 5. 16. the Interpreter took him by the Hand, and

Acts 15. 9 had him into a little Room, where sat two

Rom. 16. little Children, each one in his Chair. The

25, 26. Name of the eldest was † *Passion* and the

John 15. Name of the other *Patience*. *Passion* seemed

13. to be much discontented, but *Patience* was

† He shew'd him *Passion* and *Patience*, *Passion* will have it now. *Patience* is for waiting. * *Passion* hath his Desire. † And quick'y lavishes all away. * The Matter expounded.

very quiet. Then *Christian* asked, What is the Reason of the Discontent of *Passion*? The Interpreter answered, The Governor of them would have him stay for his Birthdays, 'till the Beginning of the next Year; but he will have all now: * But *Patience* is willing to wait.

Then I saw that once came to † *Passion* and brought him a Bag of Treasure, and poured it down at his Feet; the which he took up and rejoiced therein, and with him laughed *Patience* to scorn: But I beheld him a while, and he had * lavished all away and had n thing left but Rags.

Ch. Then said *Christian* to the Interpreter, † Expound the Matter more fully to me.

Int. So he said, These two Lads are Figures, *Passion* of the Men of this World and *Patience* of the Men of that which is to come: For as here thou seest, *Passion* will have all now, this Year; that is to say, this World; so are the Men of this World. They must have all their good Things now, they cannot stay till next Year, that is, till the next World, for their Portion of Glory

at Proverb, * A Bird in the Hand is * The
 with two in the Bush, is of more Authority *Worldly-*
 than them, than are all the Divine Testi *man for a*
 monies of the Good of the World to come *Bird in the*
 as thou saw'st, that he had quickly la- *Hand.*

ed all away, and had presently left him
 thing but Rags; so will it be with all
 Men at the End of this World.

Chr. Then said *Christian*, Now I see that
Patience has the best † Wisdom, and that up. † Pati-
 many Accounts. 1. Because he stays for *ence had*
 best Things. 2. And also because *he the best*
 have the Glory of his, when the other *Wisdom.*
 nothing but Rags.

Nay, you may add another to wit,
 Glory of the *next* World will never
 ou; but these are suddenly gone.
 erefore *Passion* had not so much reason to
 h at *Patience*, because he had his good
 ings first, as *Patience* will have to laugh at
 n, * because he had his best things *last*; * *Things*
first must give to place *last*, because *last* that are
 have its time to come; but *last* gives *first* must
 to nothing; for there is not another *give place,*
 succeed: He therefore that hath his Por. *but things*
first must needs have a time to spend it, *that are*
 he that hath his Portion *last*, must have *last* are
 tingly: Therefore it is said of * *Dives*, *lasting.*

thy Life-time thou receivest thy good † Luke 6.
 gs, and likewise *Lazarus* evil things, but *Dives* had
 he is comforted, and thou art tormented *his good*
 r. Then I perceive it is best not to co. *things first.*
 things that are now, but to wait for
 gs to come,

You say Truth, * For the Things that * 2 Cor 4.
 seen, are *Temporal*; but the things that 8. *The first*
 not sen, are *Eternal*; but tho' this be *Things are*
 et since things present, and our fleshly *but Tempo-*
 appe-ral.

Appetite are such near Neighbours one another; and again, because Things to carnal and carnal Sense, are such Strangers one another; therefore it is that the first of them so suddenly fall into *Amity*, and that *Dispute* is so continually between the second

Then I saw in my Dream, that the Interpreter took *Christian* by the Hand, and led him into a Place where was a Fire burning against a Wall, and one standing by it, casting much Water upon it, to quench it; yet did the Fire burn higher and hotter.

Then said *Christian*, What means this?

The Interpreter answered, This Fire is the Work of Grace that is wrought in the Heart; he that casts Water upon it, to extinguish and put it out, is the Devil; in that thou seest the Fire notwithstanding burn higher and hotter, thou shalt also see the Reason of that: So he had him led to the Back side of the Wall, where he saw a Man with a Vessel of Oil in his Hand, the which he did also continually cast secretly into the Fire.

Then said *Christian*, What means this?

The Interpreter answered, This is the Devil who continually with the Oil of his Guile maintains the Work already begun in the Heart, by the means of which, notwithstanding what the Devil can do, the Work of his People prove gracious still. And that thou sawest, that the Man stood behind the Wall to maintain the Fire, is to teach thee, That it is hard for the Soul to be Tempted to see how this Work of Grace is maintained in the Soul.

2 Cor. 12.
9.

I also saw that the *Interpreter* took him in by the Hand, and led him into a pleasant Place, where was built a stately Palace, beautiful to behold ; at the Sight of which *Christian* was greatly delighted ; he saw also on the Top thereof certain Persons walking, who were cloathed all in Gold.

Then said *Christian*, may we go in thither ?

Then the *Interpreter* took him and let him up to the Door of the Palace ; and behold, at the Door stood a great Company of Men, as desirous to go in, but durst not.

There also sat a Man at a little Distance from the Door, at a Table side with a Book, and his Inkhorn before him, to write the Name of him that should enter therein : He saw also, that in the Door-way stood many Men in Armour to keep it, being resolved to do to the Men that would enter, what Hurt and Mischief they could.

Christian was somewhat in amaze : At which when every Man started back for fear of the armed Men, *Christian* saw a Man of very stout Countenance, come up to the

Man that sat there to write, saying, * Set down my Name, Sir ; the which when he had done, he saw the Man draw his Sword,

put an Helmet upon his Head, and ran towards the Door upon the Armed Men, who laid upon him with deadly

force : But the Man was not at all discouraged, but fell to cutting and hacking most

bravely : So after he had [†] received, and [†] Acts 14. 21.

when many Wounds to those that attempted to keep him out, he cuts his way through them all, and pressed forwards to the palace ; at which there was a pleasant

* The wall
ant Man.

† Acts 14.
21.

pleasant Voice heard from those that were within, even of those that walked upon the Top of the Palace, and said, Come in, come in, Eternal Glory thou shalt win.

So he went in, and was clothed with such Garments as they. Then Christ smiled, and said, I think verily I know the Meaning of this.

Now, said Christian, let me go hence. Nay, stay (said the Interpreter) till I have shewed thee a little more, and after that thou shalt go on thy way. So he took him by the Hand again, and led him into a very dark Room, where there sat a Man in

* Despair * Iron Cage.

like an Iron Cage. Now the the Man to look on seemed very sad. he sat with his Eyes looking down to the Ground, his Hands folded together, and sighed as if he would break his Heart. Then said Christian, What means this? At which the Interpreter bid him talk with the Man.

Chr. Then said Christian to the Man, What art thou? The Man answered, I am what I was not once.

Chr. What wert thou once?

* Luke 8. 18. * Man. The Man said, I was once a fair and flourishing Professor, both in my own Eyes, and also in the Eyes of others. I was, as I thought, fair for the Celestial City, and had then even Joy at the Thought that I should get thither.

Chr. Well but what art thou now?

Man. I am now a Man of Despair, and shut up in it, as in this Iron Cage. I cannot get out, O now I cannot.

h. But how cam'st thou in this Condition?

an. I left off to watch and be sober; I
the Reins upon the Neck of my Lusts;
ed against the Light of the World, and
Goodness of God: I have grieved the
it, and he is gone: I tempted the Devil
he is c me to me: I have provoked God
nger, and he has left me; I have so
ned my Heart, that I cannot repent.

Then said *Christian* to the *Interpreter*, But
ere no hopes for such a Man as this?
him, said the *Interpreter*.

Then said *Christian*, is there no Hope,
you must be kept in the Iron-Cage of
air?

n. No, none at all.

Why? The Son of the Blessed is
itiful.

e. I have * crucified him to myself, * Heb. 6.

I have despised his Person, I have 6.

ed his † Righteousness, I have count- † Luke

Blood an u holy Thing, I have done 19. 14.

te * to the Spirit of Grace: Therefore, * Heb. 10.

shut myself out of all the Promises, 24. 29.

ere now remains to me nothing but
tnings of certain Judgment and fiery
arion, which shall devour me as an
sary.

For what did you bring yourself
his Condition?

For the Lusts, Pleasures, and Pro-

this World; in the Enjoyment of

I did then promise myself much

at; But now every one of those

s also bite me, and gnaw me, like a

g Worm.

But canst thou not repent and turn?

Man.

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Man. God hath denied me Repentance; his Word gives me no Encouragement to believe, yet, himself hath shut me up in this Irod-Cage: Nor can a l the Men in the World let me out. O Eternity! Eternity! How shall I grapple with the Misery that must meet with in Eternity?

Int. Then said the Interpreter to *Christian*, Let this Man's Misery be remembered of thee, and be an everlasting Caution to thee.

Chr. Well, said *Christian*, this is Fearful; God help me to watch and be sober; and to pray that I may shun the Cause of the Mans Misery. Sir, is it not time for me to go on my way now?

Int. Tarry u'til I shall shew thee something more, and then thou shalt go on thy Way.

So he took *Christian* by the Hand again, and led him in to a Chamber, where there was one rising out of Bed; and as he arose on his Raiment, he shook and trembled. Then said *Christian*, Why does this Man thus tremble? The Interpreter then biddeth him to tell to *Christian* the Reason of his so doing. So he began and said, This Night as I was in my Sleey, I dreamed, and behold the Heavens grew exceeding black: Also it

- 1 Cor. 15. dread and lightned in most dreadful wise
 2 Thes. 4. it put me into an Agony. So I looked upon
 Jude 15. my Dream, and saw the Clouds rack and
 Joh. 5. 28 unusual rate, upon which I heard a
 1 Thess. 1. Sound of a Trumpet, and saw also a Man
 8. upon a Cloud, attended with the thoughts
 Rev. 20. of Heaven: They were all in flaming
 11, 12, 13, also the Heavens were in a burning Flame
 14.

And then a Voice, saying, Arise ye Dead, Isa. 26. 21.
 Come to Judgment; [and with that the Mich. 7.
 rent the Graves opened, and the Dead 16. 17.
 were therein came forth. Some of them Psal. 1.
 exceeding glad, and look'd upward. 2, 3,
 some sought to hide themselves under
 mountains: Then I saw the Man that
 on the Cloud, open the Book, and bid
 world draw near. Yet there was, by Mal. 3:
 of a fierce Flame which issued out 2, 3.
 came before him, a convenient Di- Dan. 7.
 betwixt him and them, as betwixt the 9, 10.
 and the Prisoners at the Bar. I heard
 proclaimed to them that attended on
 an that sat on the Cloud, * Gather * Mark 3:
 er the Tares, the Chaff and Stubble, 13. ch 14.
 st them into the burning Lake: And 30.
 at the bottomles. Pit opened, just Mal. 4. 1.
 about I stood: Out of the Mouth of
 there came in an abundant manner,
 and Coals of Fire, with hideous
 It was also said to the same Per-
 Gather my Wheat into the Garner, † Luke 3.
 with that I saw many catch'd up * and 17.
 away into the Clouds, but I was * 1 Thes. 7.
 mind. I also sought to hide myself, 16, 17.
 could not for the Man that sat upon
 and still kept his Eye upon me: My Rom. 2.
 so came in my Mind; and my Con- 14, 15. }
 did accuse me on every Side. Up-
 I awaked from my Sleep.
 But what was it that made you afraid
 Sight?
 Why I thought that the Day of Judg-
 was come, and that I was not ready
 But this frightened me most, that
 gels gathered up several, and left me
 behind;

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the Angels gathered up several, and left behind; also the Pit of Hell opened its Mouth just where I stood: My Conscience too afflicted me; and as I thought, Judge, had always his Eye upon me, showing Indignation in his Countenance.

Then said the Interpreter to Christian, Didst thou consider all these Things?

Ch. Yes, and they put me into Hope and

Int. Well, keep all Things so in thy Mind that they may be as a Goad in thy Side, to prick thee forward in the Way thou art to go. Then Christian began to gird up his Loins, and address himself to his Journey. Then said the Interpreter, The Comforter will be always with thee, good Christian; to guide thee in the Way that leads to the City. Christian went on his Way, saying,

*Here I have seen Things rare and precious,
Things pleasant, dreadful Things to me.
In what I have begun to take in Hand,
Then let me think on them, and understand
Wherefore they shew'd me were, and let me be
Thankful, O good Interpreter, to thee.*

Now I saw in my Dream, That the way up which Christian was to go, was fenced on either side with a Wall, and the Wall was called * Salvation. Up this therefore did burdened Christian run, not without great Difficulty, because of the Load on his Back.

* Isa. 26.
1.

He run thus till he came at a Place where the way ascended, and upon that Place stood a Cross, and a little below in the Bottom lay a Sepulchre. So I saw in my Dream, just as Christian came up with the Cross

then loosed from off his Shoulders, and from off his Back, and began to turn, and so continu'd to do, till it came to the Mouth of the Sepulchre, where it fell in, and saw it no more.

Then a Christian glad and lightsome, When God had with a merry Heart, He hath given releases us
 first by his Sorrow, and Life by his Death of our Guilt
 then he stood a while to look and won- and Bur-
 for it was very surprizing to him, and we are
 the Sight of the Cross should thus ease as those
 of his Burden. He looked therefore, that leap
 looked again, even till the Springs that for Joy.
 in his Head sent the * Water down * Zech.
 cheeks. Now as he stood looking and 12. 10.
 ing, behold three Shining Ones came
 in and saluted him, with Peace be to
 to the first said to him, † Thy Sin: be † Mat. 3. 2.
 thee; the second stript him of his
 and * clothed him with change of * Zech. 4.
 nt; the third also set † a Mark in his † Eph. 1. 8.
 d, and gave him a Roll, with a Seal 13.
 it, which he bid him lo k on as he
 ad that he should give it at the Coe-
 Gate; so they went their Way. Then
 gave three Leaps for Joy, and went
 ging:

did I come laden with my Sin,
 I doubt ease the Grief that I was in,
 am: hither; what a Place is this!
 be the Beginning of my Bliss?
 the Burthen fall from off my Back?
 the Sins that bind it to me crack?
 s! blest Sepulchre! blest rather be,
 that there was put to Shame for me!

A Christi-
 an can sing
 tho' alone,
 when' ou
 dash give
 him the
 Joy of his
 heart.

C

Who's



Who's this? Te Pilgrim, How! 'Tis very true
 Old Things are past away; all's become new.
 Strange! he's another Man, upon my Word;
 They be fine Feathers that make a fine Bird.

aw then in my Dream that he went on
even until he came at the bottom, where
saw a little out of the Way, three Men
asleep, with Fetters upon their Heels,
Name of the one was * Simple, another * Simple,
b, and the third *Presumption*. *Sloth, and*
Christian then seeing them lie in this Case, *Presump-*
tion to them, if peradventure he might *tion*.
k them And cryed, You are like † *Prov. 23,*
n that sleep on the Top of a † *Mast for 24.*
dead Sea is under you, & Gulph that
no Bottom: Awake therefore, and
e away, *be willing also,* and I will help
off with your Irons. He also told them,
e that goeth about like * *a roaring Lion,* * *1 Pet. 5.*
es by, you will certainly become a Prey &
s Teeth. With that they look'd upon
and began to reply in this sort: † *Sim- † There is*
said, I see no Danger: *Sloth* said, *Tet a no Persua-*
more Sleep: And *Presumption* said, *Evil- sion will*
b must stand upon its own Bottom. And *de, if God*
ey lay down to sleep again, and *Christ*
went on his Way. *the Eye.*

et he was troubled to think, that Men
at Danger should so little esteem the
ness of him that so freely offered to
them, both by the awakening of them,
selling of them, and proffering to help
off with their Irons. And as he was
oled thereabout, he espied two Men
e tumbling over the wall, on the left
of the narrow Way; and they made
pace to him. The Name of the one
Formalist, and the Name of the other
Rispy. So, as I said, they drew up unto
who thus entred with them into Dis-
ce.

every true
e new
Words
ne Bird

• Christi-^{to Chr.} * Gentlemen | whence come you, and
an talked whither go you?
with them. Form and Hip. We were born in the Land

of Vain-Glory, and are going for Praise
Mount Zion.

Ch. Why came you not in at the Gate
which standeth at the Beginning of the
Way? Know ye not that it is written
† Joh. 10. † That he that cometh not in by the Door
I. but climbeth up some other Way, the same
is a Thief and a Robber?

Form. and Hip. They said, that to go
the Gate of Entrance, was by all the
Country-Men counted too far about; and
therefore their usual Way was to make
short Cut of it, and to climb over the Wall
as they had done.

Ch. But will it not be counted a Trespas
against the Lord of the City, whither we
bound, thus to violate his revealed Will?

Form. and Hip. They told him * That
for that he needed not trouble his Head
thereabout; for what they did they
Castom for, and could produce, if need
Testimony that would witness it, for
than a Thousand Years.

Ch. But said Christian, will it stand
Tryal at Law?

Form and Hip. They told him, That
it being of so long standing as above a Thousand
Years, would doubtless now be ad-
judged as a Thing legal by an impartial Judge.
And besides, say they, if we get into the
what matter which Way we get in? If
are in, we are in: Thou art but in the
who, as we perceive, come in at the Gate
and we are also in the Way, that came to

They that
come into
the Way,
but not by
the Door,
think that
they can
lay some
thing in
Vindicati-
on of their
own Pea-
sants.

over the Wall; wherein now is thy condition better than ours?

6. I walk by the Rule of my Master, you by the rude working of your Fancies. We are counted Thieves already by the Name of the Way, therefore I doubt you will not be found true Men at the End of the Way. You come in by yourselves without his Direction; and shall go out by yourselves without his Mercy.

So this they made him but little Answer; only they bid him look to himself. When I saw that they went on every Man his way, without much Conference one with another; save that these two Men told Christian, That as to Laws and Ordinances, he doubted not but they should as conscientially do them as he. Therefore, said, we see not wherein thou differest from us, but by thy Coat that is now on thy Back, which was, as we trow, given thee by some of thy Neighbours to hide the Shame of thy nakedness.

By * Laws and Ordinances you * Gal. iii. 12. cannot be saved, since you came not in by the Door. And as for this Coat that is on your Back, it was given me by the Lord of the Place whither I go: and that, as you† Christian, to cover my Nakedness with. And as I am *has got* it as a Token of Kindness to me: for I *his Lord's* was not in Rags before; and besides, † Coat on his Back. I comfort myself as I go: Surely, Back, and I, when I come to the Gate of the City, the Lord thereof will know me *for ed there*. Since I have his Coat on my Back; with which that he gave me freely in the Day that *He is com-* he redeemed me of my Rags. I have moreover *fat: ed.*

forsook also a Mark in my Forehead, of which, perhaps you have taken no Notice, which one Mark and my Lord's most intimate Associates fix there in the Day that my Burden fell on my Shoulders. I will tell to you, moreover, that I had then given me a Roll sealed to comfort me by reading, as I go on my way; I was also bid to give it in at the Celestial Gate, in Token of my certifying going in after it; all which I doubt you want, and want them because you came in at the Gate.

To these Things they gave him no answer, only they looked upon each other and laughed. Then I saw that they went on to say that Christian went before, who had * Christi- other Talk * but with himself, and that he sometimes sighingly, and sometimes comfortably: Also he would be often reading the Roll, that one of the Shining Ones gave him, by which he was refreshed.

I beheld then that that they all went on to the Hill, they come to the Foot of the Hill † to the Difficulty, at the Bottom of which was a Spring. There was also in the same Place two or three Ways besides that which came straight to the Gate; one turned to the Left-hand, the other to the Right, at the Bottom of the Hill; but the narrow way lay right up the Hill, and the name of going up the Hill is call'd Difficulty. Christian now to the Spring, and drank there, and refresh himself, and then began to go up the Hill, saying:

*The Hill, tho' high, I covet to ascend,
The Difficulty will not me offend.*



Safety is behind, Fear is before;
 He's got on the Hill; the Lions roar;
 Christian Man is never long afeared;
 Fear's gone; another doth him seize.

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For I perceive the Way of Life lies here :
Come pluck up Heart, let's neither faint nor fear,
Better, tho' difficult, the right Way to go;
Than Wrong, tho' Easy, where the End is Woe.

The other two also came to the Foot of the Hill; but when they saw that the Hill was steep and high; and that there were two other Ways to go; and supposing also that these two Ways might meet again, with that up which *Christian* went, on the other side of the Hill: Therefore they were resolved to go into those Ways: now the Name of one of those Ways was *Danger*, and the

* The Danger of turning out of the Way.

Name of the other *Destruction*. So the one took the Way which is called *Danger*, which did lead him into a great Wood, and the other took directly up the Way to *Destruction*, which led him into a wide Field, full of dark Mountains, where he stumbled and fell and rose no more.

I looked then after *Christian*, to see him go up the Hill, where I perceived he fell from running to going, and from going to clambering upon his Hands and his Knees because of the Steepness of the Place. Now about the Mid-way to the Top of the Hill was a pleasant *Arbor*, made by the Lord of the Hill, for the resting of weary Travellers; thither therefore *Christian* went, where also he sat down to rest himself. Then he pulled his Roll out of his Bosom and read therein to his Comfort; he also now began afresh to take a Review of that Coat or Garment that was given him; he stood by the Cross. Thus pleasing himself a while, he at last fell into a Slumber and thence into a fast Sleep, which detained

A Word of Grace.

ed him in that Place until it was almost Night: And in his Sleep * his Roll fell out * He that of his Hand. Now as he was sleeping, *there* came one to him and awaked him, *saying*, † Go to the Ant, thou Sluggard, con-† Prov 2. sider her Ways, and be Wise: And with that *Christian* suddenly started up, and sped him on his way, and went apace till he came to the Top of the Hill.

Now when he was got up to the Top of the Hill, there came two Men running to meet him amain, the Name of the one was *Timorous*, and the other *Mistrust*: To whom *Christian* said, Sirs, what's the Matter you an meets run the wrong Way? *Timorous* answered, with Mi- That they were going to the City of Zion, *frust* and had got up that difficult Place; But *Timorous* said he, the further we go the more Danger we meet with, wherefore we turned and are going back again.

Yes, said *Mistrust* for just before us lies Couple of Lions in the Way (whether sleeping or waking we know not) and we could not think, if we came within reach, but they would presently pull us in Pieces.

Chr. Then said *Christian* You make me afraid; but whither shall I flee to be safe? If I go back to my own Country that is prepared for Fire and Brimstone, and I shall certainly perish there: If I can get to the Celestial City, I am sure to be in safety there; I must venture, to go back is nothing † *Christ* but Death, to go forwards is Feat of Death, an *Life* and Life Everlasting beyond it: I will yet go forward. So *Mistrust* and *Timorous* ran down the Hill, and *Christian* went on his Way, but thinking again of what he had heard

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from the Men, he felt in his Bosom for his Roll, that he might read therein and be comforted; but he felt, and found * it not. Then *an* *misses* was *Christian* in great Distress and knew not his Roll, what to do, for he wanted that which used wherein *he* to relieve him, and that which should have used to take been his Pass into the Cœlestial City. Here *Comfort*. therefore he began to be much † perplexed, † *He is per-* and knew not what to do; at last he be- *plexed* for thought himself that he had slept in the his Roll. *Arbour* that is on the side of the Hill: And

falling down upon his Knees he asked God Forgiveness for that foolish Fact, and then went back to look for his Roll. But all the way he went back, who can sufficiently set forth the Sorrow of *Christian's* Heart? Sometimes he sighed, sometimes he wept, and oftentimes he chid himself for being so foolish to fall asleep in that Place, which was erected only for a little Refreshment for his weariness. Thus therefore he went back, carefully looking on this side, and on that all the way as he went, if haply he might find the Roll that had been his Comfort so many times in his Journey. He went thus 'till he came again in sight of the *Arbour* where he sat and slept; but that Sight re-

* *Christi-* newed * his Sorrow the more, by bringing *an* *bewails* again, even afresh his Evil of Sleeping into his foolish his Mind. Thus therefore he now went on *sleeping*. bewailing his sinful Sleep, saying, O wretched *Rev. 2. 2.* ed Man that I am! that I should sleep in the *2 Thess. 3.* Day-time! that I should sleep in the midst of Difficulty! that I should so indulge my *7, 8.* Flesh as to use the Rest for Ease to my Flesh, which the LORD of the Hill hath erected only for the Relief of the Spirits of Pilgrims!

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How many Steps have I took in vain! (thus it happened to Israel for their Sin they were sent back again by this way of the Red-Sea), and I am made to tread those Steps with Sorrow, which I might have trod with Delight, had it not been for this sinful Sleep. How far might I have been on my way by this Time! I am made to tread those Steps Christ over, which I needed not to have trod at once: Yea, now also I am likely to be benighted, for the Day is almost spent: O that I had not slept! Now by this Time he was come to the Arbour again, where for a while he sat down and wept; but at last (as a Christian would have it) looking sorrowfully down under the Settle, there he * espied * Christian in his Roll: The which he with Trembling and findeth safe catch'd up and put in his Bosom. But his Roll he can tell how joyful this Man was, when where he had gotten his Roll again? For this Roll lost it. For the Assurance of his Life, and Acceptance, at the desired Haven? Therefore he hid it up in his Bosom, gave GOD Thanks for directing his Eye to the Place where it lay, and with Joy and Tears betook himself again to his Journey. But, O how nimbly he go up the Rest of the Hill? Yet, before he got up, the Sun went down upon Christian; and this made him again recal the folly of his sleeping to his Remembrance, and thus he again began to console with himself: O thou sinful Sleep! how far thy work I am like to be benighted in my Journey: I must walk without the Sun, Darkness must cover the Path of my Feet, and I must hear the Noise of the doleful Creations, because of my sinful Sleep! Now rise

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also he remembered the Story that *Mistrust* and *Timorous* told him of, how they were frightened with the Sight of the Lions. Then said *Christian* to himself again, These Beasts range in the Night for their Prey, and they should meet with me in the Dark; how should I lift them? how should I escape being by them torn in Pieces? Then he went on; but while he was bewailing his unhappy Misfortune, he lifted up his Eyes, and behold there was a very stately Palace before him, the Name of which was *Beautiful*, and it stood by the Highway-side.

So I saw in my Dream, that he made haste and went forward, that if possibly he might get Lodging there. Now before he had gone far, he entered into a very narrow Passage which was about a Furlong off the Porter's Lodge, and looking very narrowly before him as he went, he espied two Lions in the way. Now, thought he, I see the Danger that *Mistrust* and *Timorous* were driven back by. (The Lions were chained but he saw not the Chain.) Then he was afraid; and thought also himself to go back after them, for he thought nothing but Death was before him: But the Porter at the Lodge, whose Name was *Watchful*, perceiving that *Christian* made Halt, as if he would go back, cried unto him, saying, * Is thy Strength so small? for not the Lions, for they are chained, and are placed there for Tryal of Faith, where it is and for Discovery of those that have not kept in the midst of the Path, and no harm shall come unto thee.

* Mark
13, 14.

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Then I saw that he went on trembling for fear of the Lions; but taking good heed to the Directions of the Porter he heard them roar, but they did him no harm. Then he clapt his Hands and went on 'till he came and stood before the Gate where the Porter was. Then said *Christian* to the Porter, Sir, What House is this? and may I lodge here to Night; the Porter answered, this House was built by the Lord of the Hill, and he built it for the Relief and Security of Pilgrims. The Porter also ask'd whence he was, and whither he was going?

Ch I am come from the City of *Destruction* and am going to Mount *Zion*; but because the Sun is now set, I desire, if I may, to lodge here to Night.

Porter. What is your Name?

Ch. My Name is now *Christian*, but my Name at the first was *Graceless*; I came of the Race of **Japhet*, whom God will per- * *Gen. 7.*
suade to dwell in the Tents of *Shem*. 27.

Port. But how doth it happen that you come so late? The Sun is set.

Ch. I had been here sooner, but that, wretched Man that I am! I slept in the *Arbour* that stands on the Hill-side; nay, I had, notwithstanding that, been here much sooner, but that in my Sleep I lost my Evidence, and came without it to the Brow of the Hill, and then feeling for it and finding it not, I was forced, with Sorrow of Heart, to go back to the Place where I slept my sleep, where I found it, and now I am come.

Port. Well, I will call out one of the *Virgins* of this Place, who will (if she like your Talk,

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Take bring you into the rest of the Family according to the Rules of the House. So Watchful the Porter rang a Bell, at the Sound of which came out of the Door of the House a grave and beautiful Damsel, nam'd Discretion, and asked, why she was called?

The Porter answered, *This Man is in a Journey from the City of Destruction to Mount Zion, but being weary and benighted, he asked me if he might lodge here to Night; So I told him I would call for thee, who, after Discourse had with him, mayst do as seemeth thee good, even according to the Law of the House.*

Then she asked him, Whence he was, and whither he was going? and he told her. She asked also, how he got in the Way? and he told her. Then she asked him, What he had seen and met with in the Way? and he told her. And at last, she asked his Name? So he said, It is Christian, and I have so much the more a Desire to lodge here to Night, because by what I perceive, this Place was built by the Lord of the Hill for the Relief and Security of Pilgrims: So she smiled, but the Water stood in her Eyes: And after a little Pause she said, I will call forth two or three more of the Family. So she ran to the Door, and called out Prudence, Piety and Charity, who after a little more Discourse with him, had him into the Family; and many of them meeting him at the Threshold of the House, said, Come in thou blessed of the Lord: this House was built by the Lord of the Hill, on purpose to entertain such Pilgrims in. Then he bowed



shall they who wrong begin, yet rightly end?
 shall they at all have Safety for their Friend?
 No, No, in head-strong manner they set out,
 And head-long will they fall at last, no doubt.

ed his Head, and followed them into the House: So when he was come in, and set down, they gave him something to drink, and consented together that until Supper was ready, some of them shou'd have some particular Discourse with *Christian*, for the best Improvement of Time, and they appointed *Piety*, and *Prudence*, and *Charity* to discourse with him, and thus they began.

Piety discourses him.

Piety. Come, good *Christian*, since we have been so loving to you, to receive you into our House this Night: let us, if perhaps we may better ourselves thereby, talk with you of all Things that have happened to you in your Pilgrimage?

Ch. With a very good Will, and I am glad that you are so well disposed.

Piety. What moved you at first to betake yourself to a Pilgrim's Life?

* How *Ch* I was driven out of my Native Christian Country, by a dreadful Sound, that was in mine Ears, to wit, That unavoidable Decree of Destruction did attend me, if I abode in this own Carnal Place, where I was.

Piety. But how did it happen that you came out of your Country this way?

Ch. It was as God would have it; for when I was under the Fears of Destruction I did not know whither to go; but by chance there came a Man, even to me, as I was trembling and weeping, whose Name

† How he† *Evangelist*, and he directed me to the Wicket Gate, where else I should never have the Way to find, and so let me into the Way that hath led me directly to this House.

Piety. But did you not come by the House of the Interpreter?

Ch. Yes, I did, but I did not stay there, for I was so much troubled with the

Ch. Yes and did see such Things there; the Remembrance of which will stick by me as long as I live: Especially three Things * to wit, How Christ, in despite of Satan, * *A Re-* maintains his work of Grace in the Heart, *hearsal of* how the Man had sinned himself quire out *what he* of Hopes of God's Mercy; and also the *saw in the* Dream of him that thought in his Sleep *Way.* the Day of Judgment was come.

Piety Why? Did you hear him tell his Dream?

Ch. Yes, and a dreadful one it was, I thought: It made my Heart ake as he was telling of it; but yet I am glad I heard it.

Piety. Was this all you saw at the House of the Interpreter?

Ch. No, he took me and had me where he shewed me a stately Palace, and how the People were clad in Gold that were in it; and how there came a venturous, Man and cut his Way thro' the armed Men that stood in the Door to keep him out, and how he was bid to come in and win eternal Glory: Methought those Things did ravish my Heart! I would have stayed at the Good Man's House 12 Months; but I knew I had further to go.

Piety And what saw you else this Way?

Ch. Saw! Why, I went but a little further, and saw one as I thought in my Mind hang bleeding on a Tree; and the very sight of him made my Burthen fall off my Back (for I groined under a very heavy Burthen) but then it fell down from off me. 'Twas a strange Thing to me; for I never saw such a Thing before: Yea, and while I stood looking up (for then I could not forbear looking) three Shining Ones came to me: One of them testify'd that my

Sins were forgiven me; another strip me of my Rags, and gave me this embroidered Coat which you see, and the third set the Mark which you see in my Forehead, and gave me this sealed Roll (and with that he plucked it out of his Bosom).

Piety But you saw more than this, did you not?

Ch. The Things that I have told you were the best, yet some other Masters I saw, as namely; I saw three Men, Simple, Sloth, and Presumption, lie asleep a little out of the Way as I came, with Irons upon their Heels; but do you think that I could awake them? I also saw Formality and Hypocrisy come tumbling over the Wall, to go as they (pretended) to Zion; but they were quickly lost; even as myself did tell them, but they would not believe. But above all, I found it hard Work to get up this Hill, and as hard to come by the Lions Mouth; and truly, if it had not been for the good Man, the Porter that stands at the Gate, I do not know, but that after all, I might have gone back again: But I thank God I am here, and I thank you for receiving of me.

Prudence The Prudence thought it good to ask him discourses a few Questions, and desired his Answer to them.

Pru. Do you not think sometimes of the Country from whence you came?

Christi- *Ch.* Yet, * but with much Shame and Distress: Truly † if I had been mindful of thoughts that Country from whence I came out, I might have had Opportunity to have returned: But now I desire a better Country, that is, an Heavenly One.

† Heb. 13.

15, 16.

Pru.

Pr. Do you not bear away with you
me of the Things, that then you were
inversant withal?

Chr. Yes, but greatly against my Will, ^{after} Christian
ally my inward and carnal Cogitations, with distasted
which all my Country Men, as well as myself, with car-
re delighted; but now all those Things are carnal Cogi-
Grief, and might I but chuse my own Thing, tations
would I chuse never to think of those Things; † Christians
me; But when I would be a doing that Choice.
which is best, * that which is worst is with Rom. 7.

Pr. Do you not find sometimes, as if
those Things were vanquished, which at
other Times are your Perplexity?

Chr. Yes, but that is but seldom; but
I am to me † Golden Hours, in which such † Christi-
things happen to me † Golden Hours, in which such † Christi-
an's Gold-

Pr. Can you remember by what means
you find your Annoyances at Times, as if
they were vanquished?

Chr. Yes, when I think what I saw at the * How
Jesus, that will do it; and when I look upon Christian
embroidered Coat, that will do it; And gets Pow-
er when I look into the Roll that I carry in my Bo-er against
that will do it; and when my Thought his Cor-
ruption warm about whither I am going, that will ructions.

Pr. And what is that which makes you
desirous to go to Mount Zion?

Chr. Why, † There I hope to see him alive, † Why
did hang dead on the Cross; and where Christian
hope to be rid of all these Things; that would be
this Day are in me an Annoyance to me; at Mount
where they say there is * no Death; and there Zion.

shall dwell with such Company as I like Isa. 55. 8.

Rev. 21. 4.

best: For to tell you the Truth, I love him because I was by him eased of my Burden, and I am weary of my inward Sickness: I would fain be where I should die no more, and with the Company that shall continually cry Holy! Holy! Holy! Holy!

* Charity Then said Charity to Christian, Have you discourses a Family? Are you a married Man.

him. Ch. I have a Wife and four small Children.

Cha. And why did you not bring them along with you?

† Christi- Ch. Then Christian † wept, and said O an's Love how willingly would I have done it! But to his Wife they were all of them utterly averse to me and Chil. going on Pilgrimage.

dren. Cha. But you should have talked to them and have endeavoured to have shewn them the Danger of being left behind.

Gen. 19. Ch. So I did, and told them also what God 14. had shewed to me of the Destruction of our City; but I seemed to them as one that mocked, and they believed me not.

Ch. And did you pray to God that he would bless your Council to them?

Ch. Yes, and that with much Affection for you must think that my Wife and poor Children were very dear unto me.

Cha. But did you tell 'em of your own Sorrow and Fear of Destruction? For I suppose that Destruction was visible enough to you?

* Christi- Ch. Yes, over and over, and over. The a. I fear of might also: I see my Fears in my Countenance, in my Tears, and also in my trembling under the Apprehension of the Judgments that did hang over our Heads; but every Coun all was not sufficient to prevail with them to come with me.

Chs. But what could they say for them-

selves; why they came not? *The Cause*

Ch. Why, * my Wife was afraid of losing *The Cause* is World; and my Children were given to *why his* foolish Delights of Youth: So what by *Wife and* one thing and what by another, they left me, *Children* wander in this Manner alone. *did not go:*

Chs. But did you not with your vain Life, *and* am all that you by Words used by way of *persuasion* to bring them away with you?

Ch. Indeed, I cannot commend my Life, *and* I am conscious to myself of many Fail- *ings* therein: I know a so that a Man by his *conversation* may soon overthrow what by *argument* or Persuasion he doth labour to *open* upon others for their Good: Yet, this Christi- *can* say, I was very wary of giving them an's good *occasion* by any unseemly Action, to make *Conversa-* them averse to going on Pilgrimage. Yea, *tion before* this very thing they would tell me I was *his Wife* so precise, and that I deny'd myself of *and Chil-* things (for their Sakes) in which they saw *dren.*

E. il. Nay I think I may say that if what *they* saw in me did hinder them, it was my *great* Tenderness in sinning against God, or *being* any Wrong to my Neighbour.

Chs. Indeed † Cain hated his Brother, be- † Christi- *use* his own Works were Evil. and his *an clear of* Brother's Righteous; and if the Wife and *their Blood* children have been offended with thee for *if they pe-* is, they thereby shew themselves to be im- *rish* muneable to Good, * and thou hast deliver'd * *Ezek. 4.* *19.* thy Soul from their Blood.

Now I saw in my Dream that thus they *at* talking together until Supper was ready. *when* they had made ready, they sat down *Meat.* Now the Table was furnished with ** fat*

* *What* † fat Things, and with Wine that was a
 Christian refined, and all their † Talk at the Table
had to *is* about the LORD of the Hill; as, namely
Supper about what he had done, and wherefore
 † *Their* did what he did, and why he had build
Talk at that House; and by what they said, I per
Supper ceived that he had been a great Warriour
Time. and had fought with, and slain him
 * Heb. 2. had the Power of Death, but not witho
 14, 15. great Danger to himself; which made
 love him the more.

For, as they said, and as I believe (sa
Christian) he did it with the Loss of much
 Blood: But that which put Glory of Grace
 into all he did, was, That he did it out of
 pure Love to his Country. And beside, he
 were some of them of the Household, that
 said they had been and spoke with him, and
 he did die on the Cross; and they have testi
 fied, that they had it from his own Lips,
 that he is such a lover of poor Pilgrims,
 that the like is not to be found from the
 East to the West.

They moreover gave an instance of what
 they affirm'd, and that was, He had testified
 himself of his Glory, that he might do this
 for the Poor; and that they heard him say
 and affirm, That he would not dwell in the
 Mountain of Zion alone. They said more
 over, That he had made many Pilgrims
 Princes, who by Nature were beggars born.
 * *Christ* makes
Princes of and their Original had been the Dunghill.
Beggars. Thus they discoursed together, till late
 1 Sam. 28. at Night, and after they had committed
 Ps. 113. 7. themselves to their Lord for Protection
 † *Christi-* they betook themselves to rest: The Pil
 an's Bed-grim they laid in a large upper Chamber
 Chamber.

whose Window opened towards the Sun-
 rising: The Name of the Chamber was
 Peace, where he slept till break of Day, and
 when he awoke and sung,
*Where am I now? Is this the Love and Care
 Of Jesus, for the Men that Pilgrims are,
 Thus to provide! That I should be forgiven?
 And dwell already the next Door to Heaven.*

So in the Morning they all got up, and af-
 ter some more Discourse, they told him that
 he should not depart, till they had shew'd
 him the *Rarities* of that Place. And first they
 led him into the Study, * where they shew'd ^{Christi-}
 him Records of the greatest Antiquity; in ^{an habitation}
 which as I remember my Dream, they shew'd ^{the Study,}
 him first the *Pedigree* of the Lord of the Hill, ^{and what}
 that he was the Son of the *Ancient of Days*, ^{he saw}
 and came by that *Eternal Generation*. Here ^{there.}
 Also were more fully recorded the Acts that
 he had done, and the Names of many Hun-
 dreds that he had taken into his Service;
 and how he had placed them in such Habi-
 tations that could neither by length of Days,
 nor Decays of Nature be dissolved.

Then they read to him some of the wor-
 thy Acts that some of his Servants had done.
 As how that they subdu'd *Kingdoms* wrought
 Righteousness, obtain'd Promises, stopp'd
 the Mouths of Lions, quench'd the Vio-† Heb 11.
 lence of Fire, escap'd the Edge of the Sword, 33, 34.
 out of weakness were made strong, waxed
 valiant in Fight, and turned to flight the
 Armies of the *Aliens*.

Then they read again in another Part of
 the Records of the House, where it was
 shew'd how willing the Lord was for to
 receive

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received into his Favour any, even any, that they in Time past had offered great Affront to his Person and Proceedings. Here also were several other Histories of many other famous Things, of all which *Christian* had a View; as of Things both Antient and Modern, together, with Prophecies and Predictions of Things that have their certain Accomplishment both to the Dread and Amazement of Enemies, and the Comfort and Solace of Pilgrims.

The next Day they took him, and brought * *Christi*-him into the * Armory, where they shewed *an* had in him all manner of Furniture, which the Lord had provided for Pilgrims, as Sword, Shield, Helmet, Breast-Plate, *All-Prayer* and Shoes that would not wear out. And there was here enough of this to harness out as many Men for the Service of their Lord, as there be Stars in Heaven for Multitude.

They also shewed him some of the Engines, with which some of his Servants † *Christi*-had done wonderful Things. † They shewed *an* made to ed him *Moses's* Rod, the Hammer and Nail with which *Jael* slew *Sisera*, Pitchers, Trumpets, and Lamps too, with which *Gideon* put to flight the Armies of *Midian*. Then they shewed him the Ox's Goad, wherewith *Shamgar* slew six hundred Men. They shewed him also the Jaw-Bone with which *Sampson* did such mighty Feats; they shewed him moreover the Sling and Stone with which *David* slew *Goliath* of *Gath*; and the Sword also with which their Lord will kill the Man of Sin in the Day that he shall rise up to the Prey. They shewed

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which *Christian* was much delight-
in. This done, they went to their Rest
again.

Then I saw in my Dream, That on the
Morrow he got up to go forwards, but they
desired him to stay 'till the next Day also :
and then, said they, we will (if the Day be
clear) shew you the * Delectable Moun- * *Christi-*
tains; which, they said, would yet further *shew*
ed to his Comfort, because they were *the delect-*
earer the desired Haven, than the Place *able Moun-*
here at present he was. So he consented *tains.*

and staid. When the Morning was up,
they had him up to the Top of the House,
and bid him look South: So he did, and *Isa. 32. 16,*
hold, at a great Distance, he saw a most *17.*

pleasant Mountanous Country, beautified
with Woods, Vineyards, Fruit of all Sorts,
flowers also, with Springs and Fountains,
very delectable to behold. Then he asked
the Name of the County? They said, it
was *Emanuel's Land*; and it is as common,
they, as this Hill is, to and for all the
Pilgrims. And when thou comest there,
from thence thou mayest see to the Gate of
the Coelestial City; as the Shepherds that live
there will make appear.

Now he bethought himself of setting
forward, † and they were willing he should. † *Christi-*
at first, said they, let us go again into an *sets for-*
Armory: So they did, and when he *ward.*
came there, they * harnessed him from * *Christi-*
head to Foot, with what was of Proof, *an sent a-*
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accounted. walketh out with his Friends to the Gate, and there he asketh the Porter, he saw any Pilgrims pass by? The Porter answered, Yes

Ch. Pray did you know him?

Por. I ask'd his Name, and he told me was Faithful.

Ch. O, said *Christian*, I know him; he is my Townsman, my near Neighbour, he comes from the Place where I was born. How far do you think he may be before?

Port. He is got by this Time below the Hill.

How Christian. *Ch.* Well, said *Christian*, good Porter, thy Lord be with thee; and add to all thy Blessing the Porter sings much Encrease for the Kindnesses thou hast shewed to me.

Parting. Then he began to go forward, but Discretion, Piety, Charity and Prudence, would accompany him down to the Foot of the Hill. So they went on together, reiterating their former Discourses, till they came to go down the Hill. Then said *Christian*, As it was difficult coming up, so far as I can see, it is dangerous going down. *Yes*, said *Prudence*, so it is: For it is an hazardous Matter for a Man to go down into the Valley of Humiliation, as thou art now, and to catch no Slip by the Way: The Angel of Humiliation fore, said they, we are come out to accompany thee down the Hill. So he began to go down, but very warily, yet he caught Slip or two.

Then I saw in my Dream, That the good Companions (when *Christian* was got down to the Bottom of the Hill) gave him a Loaf of Bread, a Bottle of Wine, and

Clas

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cluster of Raisins, and then he went on his Way.

But now in this Valley of Humiliation, poor Christian was hard put to it; for he had gone but a little Way, before he espied a foul Fiend coming over the Field to meet him; his Name is Apollyon. Then did Christian begin to be afraid; and to cast in his Mind, whether to go back or stand his ground. But he consider'd again, That he had no * Armour for his Back, and therefore thought to turn Back to him, might give * Christian greater Advantage with Ease to pierce an has no with his Darts; therefore he resolv'd to Armour venture and stand his Ground: For, thought for his that had I no more in my Eye, than the sa-Back. ing of my Life, 'twould be the best way to† Christi- and. an's Reso-

So he went on, and Apollyon met him : lution at now the Monster was hiddenous to behold ; the Ap- was cloathed with Scales like a Fish (and preach of they are his Pride ;) he had Wings like a Apollyon dragon, Feet like a Bear, and out of his belly came Fire and Smoak, and his Mouth was the Mouth of a Lyon. When he was come up to Christian, he beheld him with disdainful Countenance, and thus began to question with him.

Apol. Whence came you ? and whither are you bound ?

Ch. I am come from the City of Destruction which is the Place of all Evil, and am go- * Discourse between g to the City of Zion.

Ap. By this I perceive thou art one of my Christian subjects ; for all that Country is mine, and and Apol- am the Prince and God of it. How is it lyon. on that thou hast run away from thy King?

D 2

were

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Were it not for that I hope thou may'st do me more Service, I would strike thee now with one Blow to the Ground.

Ch. I was born indeed in your Dominion; but your Service was hard, and your Wage was such as Man could not live on; For the Wages of Sin is Death; therefore when **Rom. 6.** was come to Years, did, as other considerate Persons do, look out, if perhaps I might mend myself.

Apol. There is no Prince that will thus lightly lose his Subjects, neither will I yet loose thee; but since thou complainest of thy Service and Wages * be content to go back, what our Country will afford, do here promise to give thee.

Ch. But I have let myself to another, even to the King of Princes, and how can I with Fairness go back with thee?

Apol. Thou hast done in this according to the Proverb, † Change a bad for a worse. But it is ordinary for those that have professed themselves his Servants, after a while give him the Slip, and return again to me. Do thou so too, and all shall be well.

Ch. I have given him my Faith, and sworn my Allegiance to him, how then can I go back from this, and not be hanged as a Traytor?

Apol. Thou didst the same to me, and yet I am willing to pass by all, if now thou wilt yet turn and go back.

Ch. What I promised thee, was in my Nonage, and besides I count that the Prince under whose Banner now I stand, is able to absolve me, yea, and to pardon all that I did as to my Compliance with thee.

* Apollyon's Flattery.

† Apollyon under values Christ's Service.

er; And besides, O thou destroying Apollyon, to speak Truth, I like his Service, his Wages, his Servants, his Government, his company and Country, better than thine, and therefore leave off to persuade me farther, I am his Servant, and will follow him.

Apol. * Consider again, when thou art in * *Apollyon*
 ol Blood, what thou art like to meet with *or pleads*
 the Way that thou goest. Thou knowest *the grie-*
 at for the most part, his Servants come to *ous Ends*
 ill End, because they are Transgressors *of Christi-*
 against me and my Ways; how many of *ans to dis-*
 em have been put to shameful Deaths? *suade Chris-*
 and besides, thou countest his Service bet- *tian from*
 than mine, whereas he never came yet *pe-sifting in*
 om the Place where he is, to deliver any *his Ways.*
 at served him out of their Hands; But as

me how many Times, as all the World
 y well knows have I deliver'd, either by
 power or Fraud, those that have faithfully
 yed me, from him or his, tho' taken by
 em? And so I will deliver thee.

Chr. His forbearing at present to deliver
 em, is on purpose to try the r Love, whe-
 er they will cleave to him to the End:
 and as for the ill End thou sayest they come
 to, that is most glorious in their Account:
 at for present Deliverance, they do not
 uch expect it: For they stay for their
 glory, and then they shall have it, when
 their Prince comes in his and the Glory of
 the Angels

Apol. Thou hast already been unfaithful in
 y Service to him, and how dost thou think
 receive Wages of him?

Ch. Wherein, O *Apollyon*! have I been
 faithful to him?

† Apolly- *Apol.* Thou didst faint at †first setting out
 onpleads when thou was almost choaked in the Gulp
 Christi- of Despond: thou didst attempt wrong way
 an's Infirmities a- to be rid of thy Burden whereas thou should
 gainst him have stay'd till thy Prince had taken it of
 Thou didst sinfully sleep, and lose the
 choice Things. Thou wast also almost
 persuaded to go back at the Sight of the
 Lions: And when thou talkest of thy Journey,
 and of what thou hast heard and seen,
 thou art inwardly desirous of vain-Glory
 all that thou sayest or-doe'st.

Ch. All this is true, and much more
 which thou hast left out; but the Prince
 whom I serve and honour, is merciful, and
 ready to forgive: But besides, these Infirmities
 possess'd me in thy Country, for
 there I suck'd them in, and I have groan'd
 under them, been sorry for them, and have
 obtained Pardon of my Prince.

Apollyon
 in a rage
 falls upon
 Christian

Apol. Then Apollyon broke out into
 greater Rage, saying, I am an Enemy
 to this Prince, I hate his Person, his Laws and
 People, I am come out on purpose to withstand
 thee.

Ch. Apollyon, beware what you do; I
 am in the King's Highway, the Way of
 Holiness; therefore take heed to yourself.

Apol. Then Apollyon straddled quite
 over the whole Breadth of the Way, and said,
 I am void of Fear in this Matter, prepare
 thyself to die; for I swear by my infernal
 Den, That thou shalt go no further: He
 will I spill thy Soul.

And with that he threw a flaming Dart
 in his Breast; but Christian had a Shield in his
 Hand, with which he caught it, and so prevented
 the Danger of that.

The

Then did *Christian* draw, for he saw 'twas
 time to bestir him, and *Apollyon* as fast made
 him, throwing Darts as thick as Hail; by
 the which, notwithstanding all that *Chri-*
stian could do to avoid it, * *Apollyon* wound-
 ed him in his Head, his Hand, and Foot. This * *Christi-*
 made *Christian* give a little Back: *Apollyon*, an wound-
 therefore followed his Work amain, and ed in his
Christian again took Courage, and resisted Unde-
 as manfully as he could. This sore Com- standing
 at lasted for above half a Day, even 'till Faith and
Christian was almost quite spent. For you Converse-
 must know, that *Christian*, by reason of his tion.
 Wounds, must needs grow weaker and
 weaker.

Then *Apollyon* espying this Opportunity,
 began to gather up close to *Christian*, and
 wrestling with him, gave him a dreadful
 Fall and with that *Christian's* Sword flew
 out of his hand. Then said *Apollyon*, I am sure † *Apolly-*
 of thee now: And with that he had almost on caste-
 wrest him to Death; So that *Christian* began *Christian*
 to despair of Life: But as God would have down to the
 it, while *Apollyon* was fetching his last Blow Ground.
 hereby to make a full End of this good
 man *Christian* nimble stretched out his hand
 for his * Sword, and caught it, saying, * *Christi-*
 Rejoice not against me, O mine Enemy, an's *Victo-*
 when I fall, I shall arise; and with that ry over *A-*
 gave him a deadly Thrust, which made him pollyon.
 give back, as one that had received his mor- † Mic 7. 8
 tal Wound. *Christian* perceiving that he made
 him again, saying, nay, in all these things Rom. 8. 3.
 we are more than Conquerors, thro' him 9.
 that loved us. And with that *Apollyon* spread Jam 4. 7.
 forth his Dragon's Wings, and sped him a-
 way, that *Christian* saw him no more.



A more unequal Match can hardly be.
Christian must fight an Angel: but you see
 The valiant Man by handling Sword and Shield,
 tho make him, tho' a Dragon, quit the Field.

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In this Combat no Man can imagine un-^{*} A brief
less he had seen and heard, as ^{*} I did, what Religion of
Yelling and hideous Roaring Apollyon made the Combat
all the Time of the Fight, he spake like a by the Spr.
Dragon: And on the other side what Sighs Saters.
and Groans burst from Christian's Heart, I
never saw him all the while give so much as
one pleasant Look, till he perceived he had
wounded Apollyon with his two edged Sword
then indeed he did smile, and look upward;
but 'twas the most dreadful Fight that ever I
saw.

So when the Battle was over, Christian
said, † I will here give Thanks to him that † Christi-
hath delivered me out of the Mouth of the Lyon and gives
and to him that did help me against Apollyon, God thanks
And so he did, saying; for his De-
liverance.

Great Beelzebub, the Captain of this Fiend
Design'd my Ruin; therefore to this end
He sent him harness'd out, and he with Rage,
That ballish was, did fiercely me engage;
But blessed Michael helped me, and I
By Dint of Sword did quickly make him fly:
Therefore to let me give him lasting Praise,
And thank, and bless his holy Name always.

Then there came to him an Hand with
some of the Leaves of the Tree of Life,
the which Christian took and applied to the
Wounds that he had received in the Battle
and was healed immediately. He also sat
down in that Place to eat Bread, and to
drink of that Bottle that was given him a
little before; so being refreshed, he ad-
dressed himself to his Journey, with his
D S Sword



shield,

† Christi Sword drawn in his † Hand ; for he said, *an goes on* I know not but some other Enemy may be *his Journey* at hand. But he met with no other Affront *with his* from *Apollyon* quite thro' the Valley.

Sword Now at the End of this Valley was another *drawn in* ther, call'd the * Valley of the Shadow of *his Hand*. Death, and *Christian* must needs go thro' it. * *The Val-* because the Way to the Coelestial City lay *ley of the* thro' the midst of it : Now this Valley is a Shadow very solitary Place. The Prophet † *Jere-* of Death. *miah*, thus describes it : A Wilderness, a *† ver. 2.8.* Land of Defart, and of Pits, a Land of Drought, and of the Shadow of Death, a Land that no Man (but a *Christian* passeth through and where no Man dwelt.

Now here *Christian* was worse put to it than in his Fight with *Apollyon*; as by the Sequel you shall see.

I saw then in my Dream, That when *Christian* was got on the Borders of the Shadow of Death, there met him two Men. † *The Children* of them that brought up an evil Report of the good Land, making haste to go back; to whom *Christian* spake as follows.

* Numb. 13.

Ch Whither are you going ?

Men. They said Back ! Back ! And we would have you to do so too, if either Life or Peace is prized by you.

Ch. Why ! What's the Matter ? said *Christian*.

Men. Matter ! said they, we were going that Way as you are going, and went as far as we durst ; and indeed, we were almost past coming back ; for had we gone a little further, we had not been here to bring the News to thee.

Ch

Ch. But what have you met with? said

Christian,

Men. Why, we are almost in the Valley ^{Psal. 4 19}
of the *Shadow of Death*, but that, by good ^{Psal. 117}
Hap, we looked before us, and saw the Dan- ^{1, 9.}
ger before we came to it.

Ch. But what have you seen? said *Chri-*
stian.

Men. Seen! Why, the Valley it self,
which is as dark as Pitch; we also saw
there Hobgoblins, Satyrs, and Dragons, of
the Pit: We heard also in that Valley a
continual Howling and Yelling, as of Peo-
ple under unutterable Misery, who there
are bound in Affliction and Irons; and over
that Valley hangs the discouraging Clouds
of Confusion: Death also does always ^{Joh. 3 5.}
spread his Wings over it. In a Word, it ^{ch. 10. 22.}
is very whit dreadful, being utterly with-
out Order.

Ch. Then said *Christian*, I perceive not ^{Jer. 3 6.}
yet, by what you have said, but that this is
my Way to the desired Heaven.

Men. Be it the Way, we will not chuse it
for ours.

So they parted. and *Christian* went on his
Way, but still with his Sword drawn in his
Hand, for fear lest he should be assaulted.

I saw then in my Dream, so far as this
Valley reached, there was on the Right
Hand a very deep Ditch: That Ditch is it
into which the Blind hath led the Blind
in all Ages, and have both there miserably ^{Pf. 69 24}
perished. Again, behold on the Left-
Hand, there was a very dangerous Quag,
into which, if even a good Man falls, he
finds no Bottom for his Foot to stand on:

I do

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Into the Quag King *David* did once fall
and had no doubt there been smothered
had not he that is able plucked him
out.

The Path-way was here also exceeding
narrow, and therefore good *Christian* was
the more put to it; for when he fought
in the Dark to shun the Ditch on the one
Hand, he was ready to Tip over into the
Mire on the other; also when he fought
to escape the Mire, without great Careful-
ness, he would be ready to fall into the
Ditch: Thus he went on, and I heard him
here sigh bitterly; for besides the Danger
mentioned above, the Path-way was here
so dark, that oftentimes when he lift up
his Foot to go forward, he knew not
where, nor upon what he should set
next.

About the midst of this Valley, I per-
ceived the Mouth of *Hell* to be, and it
stood also hard by the Way side: Now
thought *Christian* what shall I do? And
ever and anon the Flame and Smoke would
come out in such Abundance, with Sparks
and hideous Noises, (Things that cared
not for *Christian's* Sword, as did *Apollyon*
before) that he was forced to put up his
Sword, and betake himself to another
Eph 6.18. Weapon, called *All-Prayer*; So he cried
Ps 118. 5. in my Hearing, O Lord, I beseech Thee do
live my Soul. Thus he went on a great
while, yet the Flames would be reach-
ing towards him: Also he heard doleful
Voices, and rushing to and fro, so that some
Times he thought he should be trod in
Pieces, or trodden down like Mire in the
Streets.



Poor Man ! where art thou now ? thy Day is Night :
 Good Man be not cast down, thou art yet right.
 Thy Way to Heaven lays by the Gate of Hell :
 Cheer up, hold out, with thee it shall go well.

• † Christ-
an put to
a stand;
but for a
while.

Streets. This frightful Sight was seen, and these dreadful Noises were heard by him for several Miles together; and coming to a Place where he thought he heard a Company of Fiends coming forward to meet him, he stopt, and began to muse what he had best to do. Sometimes he had half a Mind to go back then again he thought, he might be half way thro' the Valley: He remembered also how he had already vanquish'd many a Danger; but that the Danger of going back might be much more than to go forward, so he resolved to go on. Yet the Fiends seemed to come nearer and nearer: But when they were come even almost at him, he cried out with a most vehement Voice, I will walk in the Strength of the Lord God. So they gave back, and came no farther.

* Christi-
an made be-
lieve that
he spake
Blasphe-
mies
when't was
Satan that
suggested
them into
his Mind.

One Thing I would not let slip: I took Notice that now poor *Christian* was so confounded, that he did not know his own Voice: And thus I perceived it, Just when he was come over against the Mouth of the burning Pit, one of the wicked ones got behind him, and stept up softly to him, and whispering, suggested many grievous Blasphemies to him * which he verily thought had proceeded from his own Mind. This put *Christian* more to it than any Thing that he met with before: even to think that he should now blaspheme Him that he loved so much before; yet if he could have helped it, he would not have done it: But he had not the Discretion either to stop his Ears, or to know from whence those Blasphemies came.

When

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When *Christian* had travelled in this dismal solitary Condition some considerable time, he thought he heard the voice of a man as going before him, saying, Though *Pfal.* 23. I walked through the valley of the Shadow of Death, I will fear no ill; for thou art with me.

Then was he glad: and that for these reasons.

First, Because he gathered from thence that some who feared God, were in this Valley as well as himself.

Secondly, For that he perceived God was with them, though in that dark and dismal state: And why not thought he, with me? Though by Reason of the Impediment that attends this Place, I cannot perceive it. *Job* 9. 10.

Thirdly, For that he hoped (could he overtake them) to have Company by and by.

So he went on, and called to him that was before; but he knew not what to answer. For that he also thought himself to be alone. And by and by the Day broke: *Amos* 5. 8. Then said *Christian*, He hath turned the Shadow of Death into the Morning.

Now Morning being come, he looked back, not out of Desire to return, but to see, by the Light of the * Day what Hazards he had gone through in the Dark: So he saw more perfectly the Ditch that was on the one Hand, and the Quag that was on the other; also how narrow the Way was which led betwixt them both; also how he saw the Hobgoblins, and Satyrs and Dragons of the Pit, but all afar off; for after break

*Christi-
an glad at
break of
Day.*

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break of the Day, there came not nigh yet they were discover'd to him, according to that which is written, He discovereth deep Things out of Darknes and bringeth out to light the Shadow of Death.

Now was *Christian* much afflicted with his Deliverance from all the Dangers of his solitary Way, which Dangers, though he feared them more before, yet he saw them more clearly now, because the Light of the Day made them conspicuous to him. And about this Time the Sun was rising and this was another Mercy to *Christian* for you must note. That though the First Part of the Valley of the Shadow of Death was dangerous † yet this Second Part which he was yet to go, was, if possible far more dangerous: For, from the Place where he now stood, even to the End of the Valley, the Way was all along yet full of Snare, Traps, Gins and Nets here, and so full of Pits, Pitfalls, deep Holes and Shelvings down there, that had it now been dark as it was when he came to the first Part of the Way, had he had a Thousand Souls, they had in Reason been cast away; but, as I said, just now the Sun was rising. Then said he, his Candle shineth on my Head, and by his Light I go through Darknes.

In this Light therefore he came to the End of the Valley. Now I saw in my Dream that at the End of this Valley lay Blood, Bones, Ashes, and mangled Bodies of Men, even of Pilgrims that had gone this Way formerly, and while I was musing what should be the Reason, I espied a little before

efore me a Cave, where two Giants, *Pope*
and *Pagan* dwelt in old Time; by whose
Power and Tyranny the Men whose Bones,
Blood, Ashes, &c lay there, were cruelly
cut to Death. But by this Place *Christian*
went without much Danger, whereat I
somewhat wondred: But I have learnt since,
that *Pagan* has been dead many a Day; and
as for the other, tho' he be yet alive, he is,
by reason of Age, and also of the many
threw'd Brushes that he met with in his
younger Days, grown so crazy and stiff in
his Joints, that he can now do little more
than sit in the Cave's Mouth grinning at
Pilgrims as they go by, and biting his Nails,
because he cannot come at them.

So I saw that *Christian* went on his Way,
yet at the Sight of the *Old Man* that sat in
the Mouth of the Cave he could not tell
what to think, especially because he spake
to him; though he could not go after him,
saying, *You'll never mind till more of you be*
bound. But he held his Peace, and set a good
Face on't, and so went by, and caught no
Hurt. Then sang *Christian*.

O World of Wonders! (I can say no less)
That I shou'd be preserv'd in that Distress
That I have met with here! O blessed be
That Hand that from it hath deliver'd me:
Danger in Darkness, Devils, Hell, and Sin,
D'd compass me while I this Vale was in;
Yea Snares and Pits, and Traps and Nets d'd lie
My Path about, that worthless, silly I (down:
Might have been catch'd; intangled, and lost
But since I live, let JESUS wear the Crown.

Now

Now as *Christian* went on his Way, he came to a little Ascent, which was cast up on purpose, that Pilgrims might see before them, up there, therefore, *Christian* went, and looking forward, he saw *Faithful* before him upon his Journey. Then said *Christian* aloud, Ho, So, ho! Stay, and I will be your Companion. At that *Faithful* looked behind him: To whom *Christian* cried, Say, stay, till I come up to you. But *Faithful* answered, No, I am upon my Life, and the Avenger of Blood is behind me,

At this *Christian* was somewhat moved, and putting to all his Strength, he quickly got up with * *Faithful*, and did also over-run him; so the last was first. Then did *Christian* vain-gloriously smile, because he had gotten the Start of his Brother; but not taking good heed to his Feet, he suddenly stumbled and fell, and could not rise again until *Faithful* came up to help him.

Then I saw in my Dream they went very lovingly † on together, and had sweet Discourse of all Things that had happened to them in their Pilgrimage; and thus *Christian* began.

Chr. My honoured and well beloved Brother *Faithful*, I am glad that I have overtaken you, and that God has so tempered our Spirits, that we can walk as Companions in this so pleasant a Path.

Faith. I had thought, dear Friend, to have had your Company quite from our Town; but you did get the Start of me: Wherefore I was forced to come thus much of the Way alone:

Chr.

Chr. How long did you stay in the City of Destruction, before you set out after me in your Pilgrimage?

Faith. * Till I could stay no longer; for * *Their* there was great Talk presently after you *Talk about* were gone out, that our City would in *the Coun-* a short time with Fire from Heaven be burn- *try from* ed down to the Ground. *whence*

Chr. What, did your Neighbours talk so? *they come.*

Faith. Yes, 'twas for a while in every Body's Mouth.

Chr. What, and did no more of them but you come out to escape the Danger.

Faith. Tho' there was, as I said, a great Talk thereabout, yet I do not think they did firmly believe it. For in the heat of the Discourse, I heard some of them deridingly speak of you, and of your desperate Journey (for so they called this your Pilgrimage) But I did believe, and do still, that the End of our City will be with Fire and Brimstone from Above: And therefore I have made my Escape.

Chr. Did you hear no Talk of Neighbour Pliable?

Faith. Yes, *Christian*, I heard that he followed you 'till he came to the Slough of Despond; where, as some said, he fell in: But he would not be known to have so done; but I am sure he was soundly bedaubed with that kind of Dirt.

Chr. And what said the Neighbours to him?

Faith. Why, he hath, since his going back, *How Plia-* been had greatly in Derision, and that *able was* among all sorts of People; some do mock *accounted* and despise him, and scarce will any set of, *when he* *im got home.*

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him on work. He is now seven times worse than if he had never gone out of the City.

Ch. But why should they be so set against him, since they also despise the Way that he forsook?

Jer. 28.
18, 19.

Faith. O they say hang him, he is a Turncoat, he was not true to his Profession! I think God has stirred up his Enemies to hit at him, and make him a Proverb, because he hath forsaken the Way.

Ch. Had you no Talk with him before you came out?

Faith. I met him once in the Streets, but he leared away on the other Side, as one ashamed of what he had done; So I spake not to him.

Ch. We'l, at my first setting out, I had Hopes of that Man: But now I fear he will perish in the Overthrow of the City. * For
* 2 Pet. 2. 22. *The* it has happened to him according to the true
Dog. and Proverb, The Dog is turned to his V. mire
Sow. again; and the Sow that was washed, to her wallowing in the Mire.

Faith. They are my Fears of him too, but who can hinder that which will be?

Ch. Well, Neighbour *Faithful* (said *Christian*) let us leave him, and talk of Things that more immediately concern ourselves: Tell me now what you have met with in the way as you came: For I know you have met with some Things, or else it may be writ for a Wonder.

Faith. I escaped the Slaughter that I perceived you fell into, and got up to the Gate without that Danger; only I met with one whose Name was † *Wanton*, that had like to have done me a Mischief.

† Faithful
assaulted by
Wanton.

Chr.

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Ch. 'Twas well you escap'd her Net :
Joseph was hard put to it by her, and he Gen. 39.
escap'd her as you did, but it had like to 11, 12, 13.
have cost him his Life. But what did she
do to you?

Faith. You cannot think (but that you
know something) what a flattering Tongue
she had ; she lay at me hard to turn aside
with her, promising me all manner of Con-
tent.

Ch. Nay, she did not promise you the
Content of a good Conscience.

Faith. You know that I mean all carnal
and fleshly Content.

Ch. Thank God you have escap'd her : Prov. 22.
The abhorred of the Lord, shall fall into 24.
her Ditch.

Faith. Nay, I know not whether I did
wholly escape her or no ?

Ch. Why, I trow, you did not consent to
her Desire ?

Faith. No, not to defile myself, for I re-
member'd an old Writing that I had seen
which said, Her Steps take hold of Hell. So Prov. 5.5.
I shut mine Eyes, because I would not be Job. 31.1.
bewitcht with her Looks : Then she rail'd
on me, and I went my way.

Ch. Did you meet with no other Assault
as you came ?

Faith. When I came to the Foot of the Hill
call'd *Difficulty*, I met with a very aged * *Man* * He was
who asked, What I was and whither bound, assaulted by
I told him. That I was a Pilgrim, going Adam the
to the Coelestial City. Then said the old *First*.
Man, thou lookest like an honest Fellow; wilt
thou be content to dwell with me, for the
Wages that I shall give thee ? Then I asked
him

him his Name, and where he dwelt? He said his Name was *Adam the first*, and that he dwelt in the Town of *Deceit*. I asked him then, What was his Works? and what the Wages that he would give? He told me, That his Work was many *Delights*, and his Wages, That I should be his Heir at last. I farther asked, what House he kept, and what other Servants he had? So he told me That his House was maintained with all the Dainties in the World, and that his Servants were those of his own begetting. Then I asked how many Children he had? He said That he had but three Daughters, *The Lust of the Flesh*, *The Lust of the Eye*, and, *The Pride of Life*; and that I should marry them if I would. Then I asked, how long Time he would have me live with him? And he told me, As long as he lived himself.

† Joh. 2.
6.

Ch. Well, and what Conclusion came the Old Man and you to at last?

Faith. Why, at first I found myself somewhat inclinable to go with the Man, for I thought he spake very fair; but looking in his Forehead, as I talked with him, I saw there written, *Put off the Old Man with his Deeds*.

Ch. And how then?

Faith. Then it came burning hot to my Mind, whatever he said, and however he flattered, when he got me home to his House, he would sell me for a Slave. So I bid him forbear to talk, for I would not come near the door of his House. Then he reviled me, and told me, That he would send such a one after me, that would make my Way bitter to my Soul. So I turned to go

away

way from him ; but just as I turned my self to go thence, I felt him take hold of my Flesh and gave me such a deadly Twitch back, that I thought he had pull'd part of me after himself: This made me cry, O wretched Man ! So I went on my Way Rom. 7.
up the Hill. ^{24.}

Now when I had got about half way up, I looked behind me, and saw one coming after me, swift as the Wind ; for he overtook me just about the Place where theettle stands.

Ch Just there (said *Christian*) did I sit down to rest me ; but being overcome with sleep, I there lost this Roll out of my Bosom.

Faith. But good Brother, hear me out : So soon as the Man overtook me, he was out a Word and a Blow ; for down he knockt me, and laid me for dead. But when I was a little come to myself again, I ask'd him, Wherefore he serv'd me so ? He said, Because of my secret inclining to *Adam the first* : And with that he struck me another deadly Blow on the Breast, and beat me down backward : so I lay at his Foot as dead before. When I come to myself again, I cryed him Mercy : But he said, I know not how to shew Mercy : And with that knock'd me down again. He had doubtless made an End of me, but that one came by, and-bid him forbear.

Ch. Who was he that bid him forbear ?

Faith. I did not know him at first ; but as he went by, I perceiv'd the Holes in his Hands and in his Side, then I concluded that he was our Lord. So I went up the Hill.

Ch.

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Ch. That Man that overtook you, was
 * *The Tem-Moses.* * He spareth none, neither knoweth
 per of Mo- he how to shew Mercy to those that trans-
 ges. gress his Law.

Faith. I know him very well; it was not
 the first Time that he has met with me.
 'Twas he that came to me when I dwelt
 secure at home, and that told me, He
 would burn my House over my Head, if
 I staid there.

Chr. But did you not see the House that
 stood there on the Top of the Hill, on the
 Side of which *Moses* met you?

Faith. Yes, and the Lions too, before
 came at it; but for the Lions I think they
 were asleep; for it was about Noon, and
 because I had so much of the Day before
 me, I passed by the Porter, and came down
 the Hill.

Ch. He told me indeed, That he saw you
 go by, but I wish you had called at the
 House; for they would have shewed you
 many Rarities, that you would scarce have
 forgot them to the Day of your Death. But
 pray tell me, Did you meet no Body in the
 Valley of Humility?

† *Faithful assaulted by Dis-* *Faith.* Yes, I met with one † *Discontent*
 content, who would willingly have persuaded me
 to go back again with him: His Reason
 was, For that the Valley was altogether
 without Honour. He told me moreover
 That there to go, was the way to disoblige
 all my Friends, as *Pride, Arrogancy, Self-*
Conceit, Worldly-Glory, with others, who
 knew, as he said, would be very much of-
 fended, if I made such a Fool of myself as to
 wade through this Valley.

Chr. Well, And how did you answer him?

Faithful

Faith. I told him, † That altho' all these * Faith-
at he named might claim Kindred of me, ful's ab-
nd that rightly, (for indeed they were my *swet to*
elations, *according to the Flesh*) yet since Discon-
became a Pilgrim, they have disowned tent.

me, and I also have rejected them; and
herefore they are to me now, no more
than if they had never been of my Line-
age: I told him moreover, That as to this
alley; he had quite misrepresented the
ing; for before Honour is Humility,
nd a haughty Spirit before a Fall. There-
ore, said I, I had rather go through this
alley to the Honour that was so account-
by the Wisest, than chuse that which
esteemed most worthy of our Affections.

Chr. Met you with nothing else in that
alley?

Faith. Yes, I met with * Shame. but of all * *He is af-*
e Men that I met with in my Pilgrimage, *saulted by*
e, I think bears the wrong Name, the other Shame.
ould be said nay, after a little Argumenta-
on, and (somewhat else) but that bold fac'd
me would never have done.

Chr. Why, what did he say to you?

Faith. What! why he objected against
eligion itself: he said, 'Twas a pitiful low-
eaking Business for a Man to mind Reli-
on; he said, That a tender Conscience was
an unmanly Thing, and that for a Man to
atch over his his Words and Ways, so as to
e up himself from that he storing Liberty
at the brave *Spirits of the Times* acustom
hemselves unto, would make him the Ridi-
ale of the Times. He objected also, That
ut few of the *Mighty, Rich, or Wise*, were
ver of my Opinion; nor any of them

E

neither

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1 Cor. 1. 1. tier, before they were persuaded to be
 26. ch 3. Fools, and to be of a voluntary Fondne
 18. to venture the Loss of all, for no Bod
 Phil. 3. 7. knows what He moreover objected th
 9. base and low Estate and Condition of tho
 J. h. 7. 48. hat were chiefly the Pilgrims of the Time
 in which they lived; also their Ignorance
 and Want of Understanding in all natur
 Sciences. Yea, he did hold me to it at the
 Rate also, about a great many more Things
 than I here relate; as that it was a Shame
 to sit whining and mourning under a Se
 mon, and a Shame to come sighing and
 groaning Home. That it was a Shame
 to ask my Neighbour Forgivneess for pet
 Faults, or to make Restitution where I ha
 taken from any. He said also, That Re
 gion made a Man grow strange to the Gre
 because of a few Vices, (which is call
 by finer Names) and made him own a
 respect the Base, because of the same Re
 gious Fraternity: And is not this, said
 a Shame.

Ch. And what did you say to him?

Faith. Say; I could not tell what to sa
 29 first. Yea, he put me so it, that m
 Wood came up in my Face; even the
 Shame fetch'd it up and had almost be
 Luke 16. me quite off. But at last I began to co
 19. der, That that which is highly esteem
 among Men, is had in Abomination wi
 God. And I thought again, this Shame te
 me what Men are, but it tells me nothing
 what God, or the Word of God, is. At
 I thought moreover, That at the Day
 Doom, we shall not be doo'd to Dea
 and Fire, according to the bestoring Spir

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of the World, but according to the Wisdom
and Law of the Highest. Therefore thought
I, what God says is best indeed, is best, tho'
all the Men in the World are against it: See-
ing then that Gods prefers his Religion, see-
ing God prefers a tender Conscience seeing
they that make themselves Fools for the
Kingdom of Heaven are wisest; and that
the poor Man that loveth Christ, is richer
than the richest Man in the World that
hates him; Shame, depart, thou art an Ene-
my to my Salvation; shall I entertain thee
against my Sovereign Lord? How then shall
I look him in the Face at his Coming?
Should I now be ashamed of his Ways and
Servants, how can I expect the Blessing?
But indeed this *shame* was a bold Villain; Mar. 3.38
I could scarce shake him out of my Com-
pany; yea, he would be hunting of me,
and continually whispering me in the Ear,
with some one or other of the Infirmities
that attend Religion; but as I told him,
'Twas but in vain to attempt further in
this Business, for those Things that he dis-
dained, in those did I see most Glory: And
so at last I got pass this importunate one.
And when I had shaken him off, then I be-
gan to sing

*The Tryal that those Men do meet withal,
That are obedient to the Heavenly Call,
Are manifold and suited to the Flesh,
And come, and come, and come again afresh;
That now or some times else, we by them may
Be taken, overcome and cast away,
O let the Pilgrims, let the Pilgrims then,
Be silent, and quit themselves like Men.*

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Prov, 3.
35.

Ch. I am glad, my Brother, that thou didst withstand this Villain so bravely, for of all, as thou sayest, I think he has the wrong Name, for he is so bold as to follow us in the Streets, and to attempt to put us to Shame before all Men, that is to make us ashamed of that which is good; but if he was not himself audacious, he would never attempt to do as he does, but let us still resist him, for notwithstanding all his Bravadoes, he promoteth the Fool, and none else.

The wise shall inherit Glory, said Solomon, but Shame shall be the Promotion of Fools.

Faith. I think we must cry to him for Help against Shame, that would have us be valiant for Truth upon the Earth.

Chr. You say true: But did you meet none Body else in that Valley?

Faith. No not I, for I had Sun-shine all the rest of the Way, thro' that, and all thro' the Valley of the Shadow of Death.

Chr. 'Twas well for you; I am sure it farred far otherwise with me, I had for a long Season as soon as almost I enter'd into the Valley, a dreadful Combat with that foule Fiend *Apollyon*; yea, I thought verily he would have killed me, especially when he got me down, and crushed me under him, as if he would have crushed me to Pieces. For as he threw me my Sword flew out of my Hand, nay he told me, He was sure to kill me; but I cryed to God, and he heard me, and delivered me out of all my Trouble; Then I entered into the Valley of the Shadow of Death, and had no Light for almost half the way through it, I thought I should have been killed there ever and

ove

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ver; but at last Day broke, and the Sun
rose, and I went thro' that which was be-
hind with far more Ease and Quiet.

Moreover I saw in my Dream, that as
they went on, *Faithful*, as he chanced to
look on one Side, saw a Man whose Name
was *Talkative*, walking at a Distance besides
them (for in this Place there was Room
enough for them all to walk) * He was a tall * *Talka-*
Man, and something more comely at a Dis- *tive de-*
tance than at Hand: To this Man *Faithful* *scribed.*
addressed himself in this manner.

Faith. Friend, Whither away? are you
going to the Heavenly Country?

Talk. I am going to the same Place

Faith. That is well; then I hope we shall
have your good Company.

Talk. With a very good Will, will I be
your Companion.

Faith. † Come on then, and let us go toge- † *Faithful*
ther, and let us spend our Time in discour- *and Talk-*
ing of Things that are profitable. *arive center*

Talk. To talk of Things that are good, *to into Dis-*
is very acceptable, with you, or with *counsel.*
any other, and I am glad that I have met
with those that incline to so good a Work:
erto speak the Truth, * there are but few * *Talka-*
that care thus to spend their Time (as they *tive's dis-*
re in their Travels) but chuse much rather *like of his*
to be speaking of Things to no Profit, and *Discon- se.*
his hath been a Trouble to me.

Faith. That is indeed a Thing to be lament-
ed; for what Thing so worthy of the Use of
the Tongue and Mouth of Men on Earth,
are the Things of the God of Heaven?

Talk. I like you wonderfully well, for
your Sayings are full of Conviction; and I

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I will add, What Thing is so pleasant, and what so profitable, as to talk of the Things of God?

What Things so pleasant? (That is, if a Man hath any Delight in Things that are wonderful) for Instance: if a Man doth delight to talk of the History, or the Mystery of Things, or if a Man doth love to talk of Miracles, Wonders or Signs, where shall he find Things recorded so delightful, and so sweetly penn'd as in the Holy Scriptures?

Fa. That's true, but to be profited by such things in our Talk, should be our chief design.

Talka-

*tive's five
Discourse.*

Talk. That is it that I said, for to talk of such Things is most profitable, for by so doing a Man may get Knowledge of many Things, as of the Vanity of earthly Things, and the Benefit of Things above (thus in general) but more particularly, By this a Man may learn the Necessity of the New-Birth, the Insufficiency of our Works, the Need of Christ's Righteousness, &c. Besides, by this a Man may learn what is to repent, to believe, to pray, to suffer or the like: By this also a Man may learn what are the great Promises and Consolations of the Gospel to his own Comfort. Further, by this a Man may learn to refute false Opinions, To vindicate the Truth, and also to instruct the Ignorant.

Faith. All this is true, and glad am I to hear these Things from you.

Talk. Alas! the Want of this is the Cause that so few understand the Need of Faith, and the Necessity of a Work of Grace in their Soul, in order to eternal Life; but ignorant

ignorantly live in the Works of the Law, by the which a Man can by no means obtain the Kingdom of Heaven.

Faith. But by your leave heavenly Knowledge of these is the Gift of God; no Man attaineth to them by Human Industry, or only by the Talk of them.

Talk. * All that I know very well. For * O brave Man can receive nothing except it be given Talkative from Heaven: all his of Grace, not of Works; I could give you an Hundred Scriptures for the Confirmation of this.

Faith. Well then, said *Faithful*, what is that one thing, that we shall at this Time sound our Discourse upon?

Talk. What you will: I will talk of things heavenly, or things earthly; things moral or things evangelical; things sacred, or things profane; things past, or things to come; things foreign, or things at home; things more essential, or things circumstantial; provided that all be done to our profit.

Faith. Now did * *Faithful* begin to wonder * *Faithful* and stepping to *Christian* (for he walk'd all beguiled by this while by himself) he said to him, Talkative softly, What a brave Companion have I now got? Surely this Man will make a very excellent Pilgrim.

Ch. At this *Christian* modestly smiled, and said, * This Man with whom you are taken, will beguile with this Tongue of an maker his, Twenty of them that know him not. a Discover-ry of Talk

Faith. Do you know him then? active, telling *Faith.*

Ch. Know him; Yes, better than he knows himself. ful who he was

Faith. Pray what is he?

Ch. His Name is Talkative, he dwelleth in

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in our Town. I wonder that you should be a Stranger to him, only I consider that our Town is large.

Faith. Whose Son is he? and whereabout doth he dwell?

Ch. He is the Son of one *Say-well*, he dwells in *Prating Row*, and is known of all that are acquainted with him by the Name of *Talkative in Prating Row*, and notwithstanding his fine Tongue, he is but a forry Fellow.

Faith. Well, he seems to be a very pretty Fellow.

Ch. That is to them that have not a thorough Acquaintance with him, for he is better abroad, near home he is ugly enough: You saying that he is a pretty Man, brings to my Mind, what I have observ'd in the Work of the Painter, whose Pictures show best at a Distance, but very near more displeasing.

Faith. I am ready to think you do but jest, because you smil'd.

Ch. God forbid, that I should jest, (tho I smil'd) in this Matter, or that I should accuse any falsely; I will give you a farther Discovery of him. This Man is for any Company, and for any Talk; as he talketh now with you, so will he talk when he is on the Ale Bench; and the more Drink he hath in his Crown, the more of these Things he hath in his Mouth; Religion hath no Place in his Heart, or House, or Conversation; and all he hath, leech in his Tongue, and his Religion is to make a Noise therewith.

Faith. Say you so! then I am in this Matter greatly deceived.

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Ch. Deceived ! you may be sure of it Mar. 23
remember the Proverb, They say and do not
; but the Kingdom of God is not in Talk
Word, but in Power. He talketh of Prayer five times
Repentance of Death and of the new Birth; but does
at he knows but only to talk of them. In t.
ve been in his Family, and have observ'd
m both at home and abroad; and I know
that I say of him is the truth. * His House * *His House*
as empty of Religion as the white of an *is empty of*
egg is of Savour. There is neither Prayer *Religion,*
or Sign of Repentance for Sin : Yea the
ute in his kind serves God far bet er than † *He is a*
† He is the very Stain, Reproach and *Stain to*
ame of Religion to all that know him ; *Religion*
can hardly have a good Word in all that *Rom. 2.*
d of the Town where he dwels, thro' *24, 25.*
m. Thus say the common People that *The Pro-*
ow him * A Saint abroad, and a Devil at *verb that*
me. H's poor Family finds it so : he is *goes of men*
th a Churl, such a Railer at, and so unre-
nable with his Servants, that they neither
ow how to do for, or to speak to him.
en that have any Dealings with him say
better to deal with a Turk than with
m, for fairer Dealings they shall have at
Hands. This Talkative if it be possible,
ll go beyond them, defraud, beguile,
d over-reach them ; besides he brings
his Sons to follow his Steps, and if
finds in any of them, a foolish Timo-
usness (for so he calls the first Appearance
a tender Conscience) he calls them Fools
d Blockheads, and by no means will em-
oy them in much or speak to their
ommendation before others. For my
t, I am of Op nion, that he has by his
E s wicked

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wicked Life caused many to stumble and fall, and will be, if God prevents not, the Ruin of many more.

Faith. Well my Brother, I am bound to believe you, not only because you say you knew him, but also because like a Christian you make your Reports of Men. For I cannot think that you speak those Things of his Will, but because it is even so as you say.

Chr. Had I known him no more than you, I might perhaps have thought of him as at the first you did: Yea had he received this Report at their Hands only, that are Enemies to Religion, I should have thought it had been a Slander. A Lot that often falls from bad Mens Mouths, upon good Mens Names and Professions. But all these Things yet, and a great many more as bad of my own Knowledge I can prove him guilty of. Besides, good Men are ashamed of him, they can neither call him Brother nor Friend, the very naming of him among them, makes them blush, if they know him.

Faith. Well, I see that Saying and Doing are two Things, and hereafter I shall better observe this Distinction.

Ch. They are two Things indeed, and as diverse, as are the Soul and the Body; for as the Body without the Soul is but a dead Carcass; so Saying, if it be alone, is but a dead Carcass also. The Soul of Religion is the practice Part. Pure Religion and unfeigned Love, filed before God and the Father, is this, to visit the Fatherless and Widows in their Affliction and to keep himself unspotted from the World. This Talkative is not aware of

* The Carcass of Religion.
Jam. 1. 27. see ver. 2.
24, 25, 26.

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he thinks that hearing and saying will make a good Christian ; and thus he deceiveth his own Soul. Hearing is but as the sowing of the seed ; Talking is not sufficient to prove, that Fruit is indeed in the Heart and Life ; and let us assure ourselves, That at the Day of Doom, Men shall be judged according to their Fruit. It will not be said then, Did you believe ? but were you Doers or Talkers only ? And accordingly shall they be judged. The End of the World is compared to our Harvest, and you know Men See Mat. 14. 25. at Harvest regard nothing but Fruit. Not that any thing can be accepted that is not of Faith ; but I speak this to shew you how insignificant the Profession of *Talkative* will be at that Day.

Faith. This brings to my Mind that of *Moses*, by which he described the Beast that is clean.

* He is such a one that parteth the Hoof Lev. 12. and chewed the Cud ; not that parteth the Deut. 15. hoof only, or that cheweth the Cud only * Faithful
The Hart cheweth the Cud, but yet is un- convinced
clean, because he parteth not the Hoof. And of the bad-
his truly resembleth *Talkative* ; he cheweth ness of
upon the Word, but yet he divideth not the Talka-
hoof, he parteth not with the Way of Sin- tive.
ners ; but as the Hare, he retaineth the Foot 2 Cor. 13
of a Dog or Bear, and therefore he is unclean. 1, 2, 3, ch.
Ch. You have spoken for ought I know 14 7.
the true Gospell sense of those Texts ; and † Talka-
will add another Thing : *Paul* calleth some tive like
Men, yea, and those great Talkers too *Sound-to things*
ing Brass, and † *Tinkling Cymbals* : that is *that sound*
as he expounds them in another Place, *without*
Things without Life, giving sound, Things *Life.*
without

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without Life, that is, without the true Faith and Grace of the Gospel; and consequently, things that shall never be placed in the Kingdom of Heaven, among those that are the Children of Life; tho' their Sound by their Talk, be as it were the Tongue or Voice of an Angel.

Faith. Well I was not so fond of his Company at first, but am as sick of it now, what shall we do to be rid of him.

Ch. Take my Advice. and do as I bid you and you shall find that he will soon be sick of your Company too, except God shall touch his Heart and turn it.

Faith. What would you have me to do?

Ch. Why, go to him, and enter into some serious Discourse about the Powers of Religion and ask him plainly (when he has approved of it; for that he will) whether this Thing be set up in his Heart, House or Conversation.

Faith. Then Faithful went forward again and said to Talkative, Come, what cheer? How is it now?

Ta. I thank you well; I thought we should have had a great deal of Talk by this Time.

Faith. Well, if you will. we will fall to it now; and since you left it with me to state the Question let it be this: How does the saving Grace of God discover itself, when it is in the Heart of Man?

* Talk- *Talk.* I perceive then that our Talk must be false about the Power of Things; Well, 'tis a very good Question, and I shall be willing to answer you. And take my Answer in brief thus: First, Where the Grace of God is in the Heart, it causeth there a great Out-
against Sin. Secondly, ———

Faith

Faith. Nay, hold, let us consider of one at once, I think you should rather say, It shews its self by enclining the Soul to abhor its Sin.

Ta. Why, what difference is there between crying out against, and abhorring of Sin?

Fa. O a great deal * a Man may cry out a-
 gainst Sin of Policy, but he cannot abhor it, *The cry-
 ing out a-
 gainst Sin,
 no Sign of
 Grace.*
 but by vertue of a godly Antipathy against *Gen. 39.
 15.*
 it. I have heard many cry out against Sin in
 the Pulpit, who yet can abide it well enough
 in the Heart, House and Conversation. *Joseph's*
 Mistress cried with a loud Voice as if she had
 been very holy; but she would willingly not-
 withstanding that, have committed uncleanness
 with him. Some cry out against Sin, even as
 a Mother cries out against her Children in her
 Lap, when she calls it Slut and naughty Girl,
 and then falls to bugging and kidding it.

Talk. You lie at the catch I perceive.

Faith. No, not I, I am only for setting Things Right. But what is the second Thing whereby you will prove a Discovery of a Work of Grace in the Heart.

Ta. Great Knowledge of Gospel Mysteries.

Faith. This Sign should have been first, but first or last it is all false; for Knowledge
 † great Knowledge may be obtained in the
 Mysteries of the Gospel, and yet no Work
 of Grace in the Soul. Yea, if a Man have
 all Knowledge, he may yet be nothing; and
 so consequently be no Child of God. When
 Christ said, Do ye know all these Things?
 And the Disciples answer'd, Yes; he
 added, Blessed are ye if you do them. He
 doth not lay the Blessing in the knowing of
 them, but in the doing of them. For
 here is a Knowledge that is not attended
 with doing: He that knoweth his Masters
 † Great
 Knowledge
 no Sign of
 Grace.
 1 Cor. 13
 Two sorts
 of Know-
 ledge.

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Will and doth it not. A Man may know like an Angel, and yet be no Christian. Therefore your Sign of it is not true. Indeed to know, is a Thing that pleaseth Talkers and Boasters ! but to do, is that which pleaseth God : Note, That the Heart cannot be good without Knowledge, for without that the Heart is naught, there are therefore two sorts of Knowledge, Knowledge that resteth in the bare Speculation of Things and Knowledge that is accompanied with the Grace of Faith and Love, which puts a Man upon doing even the Will of God from the Heart. The first of these will serve the Talker, but without the other, the true Christian is not content. * Give me Understanding, and I shall keep thy Laws, yea, I shall observe it with my whole Heart : *Psal. 119 34.*

* Truth
Knowledge
attended
with Endeavours.

Talk. You lie at the catch again; this is not for Edification.

One good
Sign of
Grace.

Faith. Well, if you please, propound another Sign how this Work of Grace discovereth it self where it is.

Joh. 16. 8
from 7 24

Talk. Not I, for I see we shall not agree.

Joh. 6. 9

Faith. Well if you will not, will you give me Leave to do it ?

Mark 6.
16.

Talk. You may use your Liberty.

Psal. 38.

Faith. A Work of Grace in the Soul discovereth it self, either to him that hath it, or to Strander by.

18.

Je. 31. 9

To him that hath it, thus? it giveth him Conviction of Sin, especially the Defilement of his Nature, and the Sin of Unbelief, (for the sake

Gal. 2. 15

of which he is sure to be damn'd, if he findeth

Acts 4. 12

not Mercy at God's Hand, by Faith in J-esus

Mat. 5. 6

Christ) This Sight and Sense of Things worketh in him Sorrow and Shame for Sin : he

Rev. 1 6

findeth, moreover, reveal'd in him the Saviour

of the World, and the absolute necessity of
 closing with him for Life, at the which he
 findeth Hungrings and Thirstings after him
 to which Hungrings, &c. the Promise is
 made. Now according to the Strength or
 Weakness of his Faith in his Saviour, so is
 his Joy and Peace, so is his Love to Holiness,
 so are his Desires to know him more, and also
 to serve him in this World. But tho' I say it
 discovers itself thus unto him; yet it is but
 seldom that he is able to conclude, that this
 is a Work of Grace, because his Corruptions
 now, and his abused Reason makes his Mind
 to mis-judge in this Matter; therefore in him
 that hath this Work, there is required a very
 sound Judgment, before he can with steady
 confidence conclude that this is a Work of Grace.

To others it is thus discovered,

Pf. 50. 10.

1. By an experimental Confession of his
 Faith in Christ. 2. By a Life answerable to
 that Confession, to wit, a Life of Holiness,
 Heart-Holiness, Family-holiness, if he hath
 a Family, and by Conversation-holiness in
 the World; which in the general teacheth
 him inwardly to abhor his Sin, and himself
 for that, in secret to suppress it in his Fa-
 mily, and to promote Holiness in the World,
 not by Talk only, as an Hypocrite or talka-
 tive Person may do but by a practical Sub-
 jection in Faith and Love to the Power of the
 Word; and now, Sir, as to this brief De-
 scription of the Work of Grace, and also
 the Discovery of it, if you have ought to
 object, object: if not, then give me leave
 to propound to you a Second Question.

Talk Nay, my part is not now so object
 but to hear: Let me therefore have your
 Second Question.

Faith-

* *Another* *Faith.* It is this, Do you experience this first part of the Description of it? * And doth your Life and Conversation testify the same? Or standeth your Religion in Word or Tongue, and not in Deed or Truth? Pray if you incline to answer me in this, say no more than you know the God above will say *Amento*; and also nothing but what your Conscience can justify you in; *For not he that commendeth himself is approved, but whom the Lord commendeth.* Besides, to say I am thus, and thus, when my Conversation and all my Neighbours tell me I lie, is great Wickedness.

+ *Talkative* *Talk.* Then + *Talkative* at first began to blush, but recovering himself, thus he replied: You come now to experience, to Conscience and God; and to appeal to him for Justification of what is spoken. This kind of Discourse I did not expect, nor am I disposed to give an Answer to such Question because I count not my self bound thereto unless you take upon you to be a Catechiser, and tho' you should so do, yet I may refuse to make you my Judge. But I pray will you tell me why you ask me such Questions?

* *The Reason why Faithful put him to that Question* *Fa.* Because I saw you forward to talk, and because I knew not you had ought else but Notions. Besides to tell you all the Truth, I have heard of you, that you are a Man whose Religion lies in Talk, that your Conversation gives your Profession the Lie. They say you are a Spot amongst Christians, and the Religion saith the worse for your ungodly Conversation, that some already have stumbled at your wicked ways, and that more are in Danger of being destroyed thereby, your Religion

Religion and an Ale-house, and Covetousness and Uncleanness, and Swearing, and Lying and vain Company-keeping &c. will stand together. The Proverb is true of you, which is said of a Whore; to wit; That she is a Shame to all Women, so you are a Shame to all Professors

Talk. * Since you are ready to take up * Talkative's *sings*
Report, and to judge so rashly as you do, cannot but conclude you are some peevish *away from*
or melancholick Man, not fit to be discouraged with, and so adieu. Faithful.

Ch Then came up *Christian*, and said to his Brother, I told you how it would happen, your Words and his Lust could not agree; he had rather leave your Company than reform his Life; but he is gone as I said, † let him go the Loss is no Man's † *A good*
but his own he has saved us the trouble of *Riddance.*
going from him; for he continuing (as I suppose he will do) as he is, he would have been but a Blot in your Company; besides the Apostle says, from such withdraw thyself.

Faith. But I am glad we had this little Discourse with him, it may happen that he will think of it again; however, I have dealt plainly with him, and so I am clear of his Blood if he perisheth.

Ch You did well to talk so plainly to him as you did; there is but little of this faithful Dealing with Men now-a days, and that makes Religion stink so in the Nostrils of many as it doth; for they are these Talkative Fools, whose Religion is only in Words, and are debauch'd and vain in their Conversation (that being so much admitted into the Fellowship of the Godly) do puzzle the World, blemish Christianity and

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and grieve the sincere, I wish that all Men would deal with such, as you have done: then should they be either made more conformable to Religion, or the Company of Saints would be too hot for them.

Then did *Faithful* say,
How Talkative at first lift up his Plume:
How bravely doth he speak! how he presumes
To drive down all before him! but so soon
As *Faithful* talks of Heart-work, like the Moon
That's past the Full, in o the Wane he goes:
And so will all, but he that Heart-work knows.

Thus they went on talking of what they had seen by the Way, and so made that way easie, which would otherwise, no doubt have been tedious to them, for now they went through a Wilderness.

Now when they had got almost quite out of this Wilderness, *Faithful* chanced to cast his Eye back, and espyed one coming after them: and he knew him. Oh! said *Faithful* to his Brother, who comes yonder? Then *Christian* looked, and said, it is my good Friend *Evangelist*. Ay, and my good Friend too, said *Faithful*, for it was he that set me the Way to the Gate. Now as *Evangelist* came up unto them, he thus saluted them.

* *Evangelist* over-takes them again. † They are glad at the Sight of him.
Evan. * Peace be with you dearly beloved, and Peace be to your Helpers.
Ch. † Welcome, welcome, my good *Evangelist*, the sight of thy Countenance brings to my Remembrance thy ancient Kindness, and unwearied Labours for my eternal Good. *Faithful*. And a thousand times welcome said good *Faithful* & thy Company, O sweet *Evangelist*, how desirable is it to us poor Pilgrims

Evan

Men. Then said *Evangelist*, How hath it
done ed with you, my Friends, since the time
e con your last parting? what have you met with
ny o and how have you behaved yourselves?

Then *Christian* and *Faithful* told him of
s l Things that had happened to them on
e Way, and how, and with what Diffi-
s lty they had arrived to that Place.

* *Evan.* Right glad am I, said *Evangelist*, * His Ex-
ot that you have met with Tryals; but that *hortation*
y u have been Victors: and for that you *to them.*
know ave (notwithstanding many Weaknesses,)
t the continued in the Way to this very Day.

at I say, right glad am I of this Thing, and
at for my own Sake and yours; I have
v the sowed and you have reaped, and the Day is
te ou coming, when both he that sowed and they
to ca that reaped, shall rejoice together; that is,
after you hold out, for in due time ye shall
Faith ap, if you faint not. The Crown is before
der you, and it is an incorruptible one, so run
is m that you may obtain it. Some there be that
good et out for this Crown, and after they have
e tha one far for it, another comes in and takes
Evan from them; hold fast therefore that you
alure ave, let no Man take your Crown; you are
loved not yet out of the Gun-shot of the Devil,
Evan you have not resisted unto Blood, striving
pri g against Sin. Let the Kingdom be always be-
dness fore you, and believe stedfastly concerning
Good son this Side the other World get with n you
e said and above all, look well to your own hearts
Evan and to the Lusts thereof, for they are deceit-
grims ful above all things, and desperately wick-
Evan ed; set your Faces like a Flint, you have
all Power in Heaven and Earth on your Side.

Ch.

They do thank him for his Exhortation. Ch. Then *Christian* thank'd him for his Exhortation, but told him withal, that the *Exhortation* would have him speak further to them for their Help the rest of the way, and the rather for that they well knew that he was a Prophet and could tell them of Things that might happen unto them; and how they might resist and overcome them. To which Request the *Faithful* also consented. So the *Evangelist* began as followeth.

† He pre-
dicteth
what trou-
bles they
shall meet
with in
Vanity-
Fair, and
encourag-
eth them
to Stead-
fastness.

Ev † My Sons you have heard in the word of the Truth of the Gospel, that you must thro' many Tribulations enter into the Kingdom of Heaven. And again, That in every City Bonds and Afflictions abide on you, and therefore you cannot expect that you should go long on your Pilgrimage without them in some sort or other. You have found something of the Truth of these Testimonies upon you already: and more will immediately follow for now as you see you are almost out of this Wilderness, and therefore you will soon come into a Town that you will by and by see before you, and in that Town you will be hard beset with Enemies, who will strive hard but they will kill you, and be you sure that one or both of you must seal the Testimony which you hold with Blood; but be you faithful unto Death, and the King will give you a Crown of Life. * He that shall die there altho' his Death will be unnatural, and his Pains perhaps great, he will yet have the better of his Fellow; not only because he will be arrived at the Celestial City sooner, but because he will escape many Miseries that the other will meet with in the rest of his Journey. But when you are

* He whose
Lot it will
be there to
suffer, will
have the
better of
his Brother

come

me to the Town and shall find fulfilled
that I have here related, then remember
your Friend, and quit your selves like Men,
and commit the Keeping of your Souls to
your God in well doing, as unto a faithful
creator.

Then I saw in my Dream, that when they
were got out of the Wilderness, they pre-
sently saw a Town before them the Name
of that Town is *Vanity*; and at the Town
there is a Fair kept, called *Vanity Fair*; it
is kept all the Year long; it beareth the
Name of *Vanity Fair*, because the Town
where it is kept, is lighter than Vanity:
and also, because all that is there sold, or
that cometh thither is Vanity. As is the say-
ing of the Wise, *All that cometh is Vanity.*

This Fair is no new erected Business, but
something of ancient standing; I will shew you
the Original of it.

* Almost five thousand Years ago there * *The An-*
were Pilgrims walking to the Coelestial Ci- *tiuity of*
ty, as those two honest Persons are: and *this Fair.*
Bezebub, Apollyon and Legion, with their
Comparisons, perceiving by the Path that
the Pilgrims made, that their Way to the
City lay thro' this Town of *Vanity*, they
contrived here to set up a Fair; a Fair
wherein should be sold all sorts of *Vanity*.
and that it should last all the Year long.
Therefore at this Fair are all such Merchan-
dizes sold † as Houses, Lands, Trade, Places
Honours, Preferments, Titles, Countries,
Kingdoms, Lusts, Pleasure, and Delights
of all sorts, as Whores, Bauds, Wives, Hus † *The Mer-*
bands, Children, Masters, Servants, Lives, *chandize*
Blood, Bodies, Souls, Silver, Gold, Pearls, *of this Fair*
Precious Stones, and what not? And



Behold V A N I T Y - P A ' R ! The Pilgrims there
 Are chain'd, and ston'd beside:
 Even so it was, our LORD pass'd here,
 And on Mount Calvary dy'd.



there

And moreover, at this Fair there is at Times to be seen Jugglings, Chears, Games Plays, Fools, Apes, Knaves, and Rogues, and that of every Kind.

Here are to be seen too, and that for nothing, Thefts, Murders, Adulteries, False swearers, and that of a Blood-red Colour.

And as in other Fairs of less Moment, here are several Rows and Streets under their proper Names; where such Wares are vendid; so here likewise you have the proper Places, Rows, Streets, (viz. Counties and Kingdoms) where the Wares of this Fair are soonest to be found: * Here the Britain Row, the French Row, the Italian Row, the Spanish Row, the German Row, where several Sorts of Vanities are to be sold. But as in other Fairs, some one Commodity is as the chief of all the Fair, so the Ware of Rome, and her Merchandize, is greatly promoted in this Fair; only our English Nation with some others have taken a dislike thereat.

Now, as I said, the Way to the Caelestial City lies just thro' this Town, where this lusty Fair is kept; and he that will go to the City, and yet not go thro' this Town, must needs go out of the World. † The Prince of Princes himself, when here, went thro' this Town to his own Country; and that upon a Fair-day too. Yea, and as I think it was Belzebub, the chief Lord of this Fair, that invited him to buy of his Vanities, yea, would have made him Lord of the Fair, would he but have done him Reverence as he went through the Town. Yea, because he was such a Person of Honour, had

* The Streets of the Fair.

Cor. 10
† Christ went thro' this Fair.
Mat. 23
Luke 4

had him from Streer to Streer, and shew
him all the Kingdoms of the World in
litttle Time, that he might (if possible)
lure the blessed One, to cheapen and bu
some of his Vanities: * but he had no min
to the Merchandize, and therefore left
Town, without laying out so much as o
Farthing upon these Vanities. This Fa
therefore, is an ancient Thing, of lon
standing, and a very great Fair.

* *Christ*
bought no-
thing in
this Fair.

† *The Pil-*
grims enter
the Fair
The Fair in
a hubbub.

† Now these Pilgrims, as I said, must ne
go through this Fair. Well so they did
but behold even as they entered into t
Fair, all the People in the Fair were mov
and the Town it self, as it were, in a hu
bub about them; and that for several Ro
sons; For,

* *The first*
Cause of
the hub-
bub.

First, * The Pilgrims were cloathed wi
such kind of Raiment as was diverse fro
the Raiment of any that traded in th
Fair. The People therefore of the Fa
made a great gazing upon them: Some sa
they were Fools, some they were Bedlam
and some they were outlandish Men.

1 Cor. 2.
7.
† *The Se-*
cond Cause
of the
hubbub.

Secondly, † And as they wondred at the
Apparel, so they did likewise at their Speech
for few could understand what they said, th
naturally spake the Language of Cann
but they that kept the Fair were the M
of this World: So that from one End
the Fair to the other, they seem'd Barbaria
to each other.

* *Third*
Cause of
the hub-
bub.

Third'y, * But that which did not a lit
amuse the Merchandizers, was, that the
Pilgrims set very lightly by all their Ware
they cared not so much as to look up
them; and if they called upon them to bu
th

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they would put their Fingers in their Ears; Psal. 119
 cry, *Turn away mine Eyes from beholding*, 37, and 3
 (Gible) *unity*; and look upwards, signifying, That 19. 20.
 and buy their Trade and Traffick was in Heaven. ** Fourth*
 One chanced, mocking, beholding the Cause of
 marriages of the Men, to say unto them, *Who's the Hub-*
bye buy? But they looking gravely upon him.
 This Fellow, said, *We buy the Truth* At that, there
 was an Occasion taken to despise the Men
 more; some mocking, some taunting, *They are*
 speaking reproachfully, and some cal- *mock'd.*
 upon others to smite them. At last *† The Fair*
 things came to an Hubbub, and great stir *in a hub-*
 the Fair, insomuch, that all Order was *bub.*
 founded. Now was Word presently
 brought to the Great One of the Fair, who
 quickly came down and deputed some of his
 trusty Friends to take those Men into Ex-
 mination about whom the Fair was almost
 returned. So the Men *** were brought to ** They are*
 mination; and they that sat upon them, *examined*
 ed them Whence they came Whither
 Bedlam they went, and what they did there in such
 unusual Garb? The Men told them, *† They tell*
 That they were Pilgrims and Strangers in *who they*
 World, and that they were going to *are, and*
 said, their own Country, which was the Hea- *whence*
Canaan ly Jerusalem, and that they had given no *they came.*
 the Men occasion to the Men of the Town, nor
 End to the Merchandizers, thus to abuse
 Barbarians, and to stop them in their Journey:
 except it was for that, when one asked
 what they would buy, they said, They
 would buy the Truth. But they that were
 pointed to examine them, did not believe *They are*
 to be any other than Bedlams and *taken for*
 or else such as came to put a'l Things *Madmen.*
 F into

** They are
put in the
Cages.*

*† Their Be-
haviour in
the Cage.*

** The Men
of the Fair
fall out
about these
two Men.*

*† They are
made the
Authors of
this Distur-
bance.*

** They are*

into a Confusion in the Fair. Therefore they took them and beat them, and besmeared them with Dirt, * and then put them into the Cage, that they might be made a Spectacle to all the Men of the Fair. Therefore they lay for some time, and were made the Objects of any Man's sport, or Malice or Revenge: the great One of the Fair laughing still at all that befel them: † But the Men being patient, and not rendering railing for railing, but contrariwise blessing and giving good Words for bad, and Kindness for Injuries done: * Some Men in the Fair that were more observing, and less prejudiced than the rest, began to check and blame the baser sort for their continual Abuses done by them to the Men: They therefore in angry manner let fly at them again, counting them as bad as the Men in the Cage, and telling them that they seemed Confederates, and should be made Partakers of their Misfortune. The others replied, That for ought they could see, the Men were quiet and sober, and intended no Body any Harm: And that there were many that traded in their Fair, that were more worthy to be put into the Cage, yea and Pillory too, than were the Men that they had abused. Thus after divers Words had passed on both Sides. (the Men behaving themselves all the while very wisely and soberly before them) they fell to some Blows among themselves, and did harm one to another. † Then were these two poor Men brought before the Examiners again, and there charged, as being guilty of the same Hubbub that had been in the Fair. * So the

beat them pitifully and hanged Irons upon ^{led about} them and led them in Chains up and down ^{the Fair} this Fair, for an Example and Terror to ^{in Chains} others, lest they should speak in their Behalf ^{for a Ter-} or join themselves unto them. But ^{Christian} and ^{Faithful} behaved themselves yet more ^{other} wisely, and received the Ignominy and Shame that was upon them, with so much ^{Some} Meekness and Patience, that it ^{* won to} their Side (though but few ^{Men of the} in Comparison ^{Fair went} of the rest) several of the Men in the Fair. ^{over to} This put the other Party yet into a greater ^{them.} Rage insomuch that they concluded the Death of these two Men. Wherefore they threatened, That neither Cage nor Irons ^{† Their} should serve their Turn but ^{† that they} should die for the Abuse they had done, and ^{Adversa-} resolve ^{to kill 'em} for deluding the Men of the Fair.

Then ^{*} were they remanded to the Cage ^{* They're} again. until further Order should be taken ^{again put} with them. So they put them in, and made ^{into the} their Feet fast in the Stocks. ^{Cage and}

Here therefore they called again to mind ^{brought} what they had heard from their faithful ^{to Trial.} Friend *Evangelist*, and were the more confirmed in their Ways and Sufferings by what he told them would happen to them. They also now comforted each other, that whose Lot it was to suffer, even he should have the best on't: therefore each Man secretly wish'd that he might have that Preferment: But committing themselves to the All-wise Disposal of him who ruleth all Things with much Content they abode in the Condition in which they were, until they should be otherwise disposed of.

Then a convenient Time being appoint-

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ted they brought them forth to their Trial, in order to their Condemnation. When the Time was come, they were brought before their Enemies and arraigned. The Judge's Name was Lord Hate Good: Their Indictment was one and the same in Substance tho' somewhat varying in Form; the Contents whereof was this:

* *Their* * *That they were Enemies to, and Disturbers*
Indictment of their Trade: That they had made Commu-
tions and Divisions in the Town, and had won a
Party to their own most dangerous Opinions, in
Contempt of the Law of their Prince.

† Faith- *Party to their own most dangerous Opinions, in*
 ful's An- *Contempt of the Law of their Prince.*
 swer for
 himself.

Then † Faithful began to answer, That he had only set himself against that which had set it self against him that is Higher than the Highest. And, said he, as for Disturbance I make none, being my self a Man of Peace; the Parties that were won to us, were won by beholding our Truth and Innocence, and they are odly turned from the worse to the better. And as to the King you talk of, since he is *Belzebub*, the Enemy of our Lord, I defie him and all his Angels.

Then Proclamation was made, That they that had ought to say for their Lord the King against the Prisoner at the Bar, should forthwith appear and give in their Evidence. So there came in three Witneses, to wit, *Envy*, *Suspicion*, and *Pick-thank*: They were then asked, if they new the Prisoner at the Bar? And what they had to say for their Lord the King against him?

* *Envy*
begins.

Then stood forth * *Envy* and said to this Effect, My Lord, I have known this Man a long Time, and will attest upon my Oath before

before this honourable Bench, That he is—

Judge Hold — Give him his Oath.

So they swear him : Then he said, My Lord, his Man, notwithstanding his plausible Name, is one of the vilest Men in our Country, he neither regardeth Prince nor People, Law nor Custom, but doth all that he can to possess all Men with certain of his disloyal Notions, which he in the General calls *Principles of Faith and Holiness*. And in particular he heard him once myself affirm, That Christianity and the Customs of our Town of Vanity, were immediately opposite and could not be reconciled. By which Saying, my Lord, he doth at once not only condemn all our audible doings but us in the doing them.

Judge Then did the Judge say unto him, Hast thou any more to say ?

Envoy My Lord, I could say much more only I would not be tedious to the Court. Let it need be, when the other Gentlemen have given in their Evidence, rather than anything shall be wanting that will dis- tinct him, I will enlarge my Testimony against him. So he was bid stand by.

Then they call'd *Superstition*, and bid him look upon the Prisoner ; they also asked, What he could say for their Lord the King against him ? Then they swear him ; so he began :

Super. * My Lord, I have no great Acquaintance with this Man, nor do I desire to have further Knowledge of him : how-
* *Superstition* fellow, er, this I know, That he is a very pestilent Fellow, from some Discourse that the other Day I had with him in this Town ; when talking with him, I heard him say,

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That our Religion was naught, and such by which a Man could by no means please God Which Saying of his my Lord your Lordship very well knows what necessarily thence will follow, to wit, that we still do worship in vain. are yet in our Sins, and finally shall be damn'd: And this is that which I have to say

Then was *Pick-thank* sworn, and did say what he knew in the Behalf of their Lord the King, against the Prisoner at the Bar.

Pick. * My Lord and you Gentlemen all this Fellow I have known of a long Time and have heard him speak things that ought not to be spoke: for he hath rail'd on our Noble Prince *Belshazzar*, and hath spoken contemptibly of his honourable Friends whose Names are, † the Lord *Old Man*, the Lord *Carnal Delight*, the Lord *Luxurious*, the Lord *Desire of Vain Glory*, my old Lord *Lechery*, Sir *Having-Greed*, with all the rest of our Nobility; and he hath said moreover, That if all Men were of his Mind, if possible, there is not one of these Noblemen should have any longer a Being in this Town. Besides he hath not been afraid to rail on you, my Lord, who are now appointed to be his Judge, calling you an ungodly Villain, with many other such like villifying Terms, with which he hath bespattered most of the Gentry of our Town.

When this *Pick-thank* had told his Tale, the Judge directed his Speech to the Prisoner at the Bar, saying, Thou Runegate, Heretic, and Traytor, hast thou heard what these honest Gentlemen have witness'd against the

* *Pick-thank's Testimony.*

† *Sins are all Lords and great ones.*

Now
Fear
Spea
Die
N



Now Faithful, play the Man. Speak for thy God :
 Fear not the Wicked's Malice, nor their Rod :
 Speak boldly, Man, the Truth is on thy Side,
 Die for it, and to Life in Triumph ride,

Faith

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Faith. May I speak a few Words in my own Defence?

Judge. Sirrah, Sirrah, thou deservest to live no longer, but to be slain immediately upon the Place; yet that all Men may see our Gentleness towards thee, let us hear what thou vile Runagade has to say.

* Faith-
ful's De-
fence of
himself.

Faith. 1. * I say then in Answer to what Mr. Envy hath spoken, I never said naught but this, That what Rule, or Laws, or Customs, or People, were flat against the Word of God, are diametrically opposite to Christianity. If I have said amiss in this, convince me of my Error, and I am ready here before you to make my Recantation.

2. As to the Second, to wit, Mr. Superstition, and his Charge against me, I said only this, That in the Worship of God there is required a Divine Faith but there can be no Divine Faith without a Divine Revelation of the Will of God. Therefore, whatever is thrust into the Worship of God, that is not agreeable to Divine Revelation, cannot be done by an human Faith, which Faith will not be profitable to Eternal Life.

3. As to what Mr. Pick-thank hath said, I say (avoiding Terms, as that I am said to rail, and the like) that the Prince of the Town with all the Rabblement, his Attendants, by his Gentleman named, are more fit for being in Hell, than in this Town and Country, and so the Lord have mercy upon me.

† The
Judge's
Speech to
the Jury.

Then the Judge called to the Jury (who all this while stood by, to hear and observe) † Gentlemen of the Jury, you see this Man about whom so great an Uproar hath been made in this Town: You have also heard

what

what these worthy Gentlemen have witnessed against him : Also you have heard his Reply and Confession : It lieth now in your Breast to hang him, or save his Life ; but yet I think meet to instruct you in our Law.

There was an Act made in the Days of *Pharaoh* the Great, Servant to our Prince, Exod. 1.

That lest those of a contrary Religion should multiply, and grow too strong for him, their Males should be thrown into the River. There was an Act also made in the Days of *Nebuchadnezzar* the Great, another of his Servants, that whoever would not Dan. 3.

fall down and worship his Golden Image, should be thrown into the Fiery Furnace. There was also an Act made in the Days of *Sarius*, That whoso for some time called upon any God but him, should be cast into the *Lions Den*. Now the Substance of these Laws this Rebel has broken, not only in thought (which is not to be borne) but also in Word and Deed ; which must therefore needs be intolerable.

For that of *Pharaoh*, his Law was made upon Suspicion, to prevent Mischief, no time yet being apparent ; but there is a time apparent. For the second and third you see he disputeth against our Religion ; and for the Treason he hath confessed, he serveth to die the Death.

Then went the Jury out, * whose Names The Jury and their Names.
were *Mr. Bind man*, *Mr. No good*, *Mr. Ma-*
Mr. Love-lust, *Mr. Live-loose*, *Mr. Heady*,
Mr. High-mind, *Mr. Enmity*, *Mr. Liar*,
Mr. Cruelty, *Mr. Hate-light*, and *Mr. Implac-*
able, who every one gave in his private
dict against him among themselves, and

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* Every
one's pri-
vate Ver-
dict.

afterwards unanimously concluded to bring him in guilty before the Judge. And first among themselves, * Mr. Bindman the Foreman said, I see clearly that this Man is a Heretick. Then said Mr. No Good, Away with such a Fellow from the Earth. Ay said Mr. Malice, for I hate the very looks of him. Then said Mr. Lovelust I could never endure him. Nor I said Mr. Live-loose, for he would always be condemning my ways. Hang him, hang him, said Mr. Heady. A scurrilous Scrubb, said Mr. High-mind. My Heart riseth against him, said Mr. Ennity. He is a Rogue, said Mr. Liar. Hanging is too good for him, said Mr. Cruelty. Let's dispatch him out of the way, said Mr. Hate-light. Then said Mr. Implacable, Might I have all the World given me, I could not be reconcill'd to him, therefore let us forthwith bring him in guilty of Death. † And so they did; therefore he was presently condemn'd to be hang'd from the Place where he was, to the Place from whence he came and there to be put to the most cruel Death that could be invented.

† They con-
clude to
bring him
in guilty
of Death.

† The cruel
Death of
Faithful.

They therefore brought him out, to do with him according to their Law; † at first they scourg'd him, then they buffeted him, then they launc'd his Flesh with Knives, after that they stoned him with Stones, then prick'd him with their Swords, and last of all they burnt him to Ashes at a Stake. Thus came Faithful to his End.

* Chariot
and Horses
take away
Faithful

* Now I saw that there stood behind the Multitude a Chariot and a couple of Horses waiting for Faithful, who (so soon as his Adversaries had dispatch'd him) was taken up into it, and straitway was carried up

Brave
Judge
Of o
When

through



Brave Faithful ! Bravely done in Word and Deed !
Judge, Witnesses, and Jury have, instead
Of overcoming thee, but shewn their Rage,
When they are dead, thou'lt live from Age to Age
the

* *Christi* through the Clouds with sound of Trumpet, the nearest way to the Coelestial Gate. * But as for *Christian*, he had some respite and was remanded back to Prison; so he their remained for a space: But he that over-rules all things having the Power of these Rages in his own Hand, so wrought it about that *Christian* for that Time escaped them, and went his way.

† The Song
that *Christi*
made
of Faith
ful after
his Death

And as he went he sang, saying.
† Well, Faithful. thou hast faithfully professed
Unto thy Lord, of whom thou shalt be blest,
When faithless ones, will have their vain delight,
Are crying out, under their Hellish plight;
Sing, Faithful sing, and let thy Name survive,
For tho' they kill'd thee, thou art yet alive.

* *Christi*
an has
another
Companion

Now I saw in my Dream that *Christian* went not forth alone, for there was one whose Name was *Hopeful* (being so made * by the beholding of *Christian* and *Faithful* in their Words and Behaviour, in their Suffering at the Fair) who joined himself unto him, and entering in to a brotherly Covenant, told him. That he would be his Companion. Thus one died to bear Testimony to the Truth, and another rises out of his Ashes, to be a Companion with *Christian* in his Pilgrimage. † This *Hopeful* also told *Christian*, that there were many more of the Men in the Fair that would take their time, and follow after.

† There are
more of the
Men in the
Fair will
follow

* They
overtook
By-ends.

So I saw, that quickly after they were got out of the Fair, they overtook one that was going before them, whose Name was * *By-ends*; & they said to him, What Countryman. Sir? And how far go you this way? He told them, That he came from the

the Town of *Fair Speech*, and he was going to the *Cœlestial City* (but told them not his Name:)

From *Fair-Speech*, said *Christian*? Is there any good that lives there? Prov. 26. 25.

Chr. Pray, Sir, what may I call you? said *Christian*.

By-ends. I am a Stranger to you, and you By-ends to me; if you be going this way, I shall be loath to be left behind of your Company; if not I must be his Name. content.

Chr. This Town of *Fair-speech* said *Christian*, I have heard of, and as I remember, they say it is a wealthy Place?

By-ends. Yes, I will assure you that it is, and I have very many rich Kindred there.

Chr. Pray who are your Kindred there, if a Man may be so bold?

By-ends. Almost the whole Town: And in particular my Lord *Turn-about*, my Lord *One-server*, my Lord *Fair-speech*, (from whose Ancestors that Town first took its Name): Also Mr. *Smooth-man*, Mr. *Facing-both-ways*, Mr. *Any thing*, and the Parson of our Parish, Mr. *Two-Tongues*, was my Mother's own Brother by Father's Side: And to tell you the Truth, I am become a Gentleman of good Quality, yet my Great-Grand-father was but a Waterman, looking one Way and rowing another, and I got most of my Estate by the same Occupation.

Chr. Are you a married Man?

By ends. Yes† and my Wife is a very virtuous Woman, the Daughter of a virtuous Kindred of a Roman, she was my Lady *Feigning's* Daugh. *By-ends*.

ter

* Where
By-ends
differs in
Religion
from other:

ter, therefore she came of a very honourable Family, and is arrived to such a pitch of Breeding that she knows how to carry it to all, even to Prince and Peasant. 'Tis true we somewhat differ in Religion from those of the stricter sort, yet but in two small Points. First, We never strive against Wind and Tide. Secondly, We are always most zealous when Religion goes in his Silver Slippers; we love much to walk with him in the Street, if the Sun shines and the People applaud him.

Then *Christian* stept a little aside to his Fellow *Hopeful*, saying, it runs in my mind that this is one *By-ends* of *Fair-speech*; and if it be he, we have as very a Knave in our Company as dwelleth in all these Parts. Then said *Hopeful*, Ask him, methinks he should not be ashamed of his Name. So *Christian* came up with him again, and said, Sir, you talk as if you knew something more than all the World doth; and if I take not my mark amiss, I deem I have half a Guest of you, is not your Name *Mr. By-ends* of *Fair-speech*.

By-ends. This is not my Name but indeed 'tis a Nick-name that is given me by some that cannot abide me, and I must be content to bear it as a Reproach, as other good Men have borne theirs before me.

Chr. But did you never give Occasion to Men to call you by this Name?

By-ends. Never, never! the worst that ever I did give to them an Occasion to give me this Name was, that I had always the luck to jump in my Judgment with the present way of the Times, whatever it was, and

† How By-ends got his Name.

and by chance was to get thereby; but if Things are thus cast upon me, let me count them a Blessing, but let not the malicious load me therefore with Reproach.

Ch. I thought indeed that you were the Man that I heard of; and to tell you what I think, I fear this Name belongs to you more properly than you are willing we should think it doth.

By-ends. Well, if you will thus imagine, I cannot help: * You will find me a fair Company-keeper, if you will still admit me ^{*He desires to keep} your Associate.

Ch. If you will go with us, you must go ^{Company} against Wind and Tide, the which I per- ^{with} ceive is against your Opinion: You must al ^{Christian} so own Religion in his Rags as well as when in his Silver-Slippers, and stand by him too when bound in Irons, as well as when he walketh the Streets with Applause.

By-ends. You must not impose, nor lord it over my Faith; leave me to my Liberty, and let me go with you.

Ch. Not a Step further, unless you will do in what we propound, as we.

Then said *By-ends* I shall never desert my old Principles, since they are harmless and profitable † If I may not go with you, I † *By-ends* must do as I did before you overtook me and ^{and Christian de-} even to go by my self, until some overtake ^{part.} me that will be glad of my Company.

Now I saw in my Dream that *Christian* and *Hopeful* forsook him, and kept their distance before him; but one of them looking back, saw three Men following Mr. *By-ends*, and behold, as they came up with him, he made them a very low Congee; and they also

* He has
new Com-
panions.

also gave him a Comp'ement. * The Mens Names were Mr. *Hold the World*, Mr. *Money-love*, and Mr. *Save-all*: Men that Mr. *By-ends* had formerly been acquainted with; for in their Minority they were School-Fellows, and were taught by one Mr. *G i e m m*, a School-master in *Leve again*, which is a Marked Town in the County of *Coveting*, in the North. This School-master taught them the Art of Getting, either by Violence, Cozenage, Flattery, Lying, or by putting on a Guise of Religion, and these four Gentlemen had attained much of the Art of their Master, so that they could each of them have kept such a School themselves.

Well, when they had, as I said, thus saluted one another, Mr. *Money-love* said to Mr. *By-ends*, Who are they upon the Road before us? for *Christian* and *Hopeful* were yet within their View.

† *By-ends*'s
Character
of the
Pilgrims,

By-ends. † They are a Couple of far Country-men, that after their Mode, are going on Pilgrimage

Money-Love. A'as! why did they not stay that we might have had their good Company, for they, and we, and you, Sir, I hope are all going on Pilgrimage?

By-ends We are so indeed, but the Men before us are so rigid, and love so much the Opinions of others, that let a Man be never so Godly, yet if he jumps not with them in all Things, they thrust him quite out of their Company.

Mr. *Save-all*. That's bad, but we read of some that are Righteous over much, and such Mens Rigidity prevails with them to judge and condemn all but themselves; but

but I pray what, and how many were the Things wherein you differed?

By-ends. Why they, after their headstrong manner, conclude, that it is their Duty to rush on their Journey all Weathers, and I am for waiting for Wind and Tide. They are for hazarding all for God at a Clap, and I am for taking all Advantages to secure my Life and Estate. They are for holding their Notions, tho' all other Men be against them; but I am for Religion, in what, and so far as the Times and my Safety will bear it. They are for Religion when in Rags and Contempt, but I am for him when he walks in his Golden Slippers in the Sunshine, and with Applause.

Mr Hold the World. Ay, and hold you you there still good Mr. *By-ends*; for my part I can count him but a Fool that having the Liberty to keep what he has, shall be so unwise to lose it. Let us be wise as Serpents, 'Tis best to make Hay when the Sun-shines: you see how the Bee liveth in the Winter, and bestirs her only when she can have Profit with Pleasure. God sends sometimes Rain, and some times Sunshine: If they be such Fools to go thro' the first, yet let us be content to take fair Weather along with us. For my part, I like that Religion best that will stand with the Security of God's good Blessings unto us; for who can imagine, that is ruled by his Reason, since God has bestowed upon us the good Things of this Life, but that he would have us keep them for his sake. *Abraham* and *Solomon* grew rich in Religion. And *Jeh* says, That a good Man shall lay up Gold as Dust. But he must

must not be such as the Men before us, if they be; you have described them.

Mr. *Save all*. I think that we are all agreed in this matter, and therefore there needs no more Words about it.

Mr. *Money love*. No there need no more Words about this Matter indeed; for he that believes neither Scripture nor Reason (and you see we have both on our side) neither knows his own Liberty, nor seeks his own Safety.

Mr. *By-ends*. My Brethren, we are as you see, going all on Pilgrimage, and for our better Diversion from Things that are bad give me leave to propound unto you this Question.

Suppose a Man, a Minister or a Tradesman, &c. should have an Advantage lie before him, to get the good Blessings of this Life, yet so as that he can by no means come by them, except, in Appearance at least, he becomes extraordinary zealous in some Points of Religion, that he meddle not with before: may he not use this means to attain his End, yet be a right honest Man?

Mr. *Money love*. I see the bottom of your Question, and with these Gentlemen good Leave, I will endeavour to shape you an Answer. And first to speak to your Question as it concerns a Minister himself. Suppose a Minister a worthy Man, possessed but of a very small Benefice, and has in his Eye a greater, more fat and plump by far; he has also now an Opportunity of getting it; yet so as being more studious, by preaching more frequently and zealously, and because the Temper of the People requires it, by

altering

entering some of his Principles, for my part I see no reason but a Man may do this (provided he has a Call) ah, and more a great deal besides, and yet be an honest Man For why,

1. His Desire of a greater Benefice is lawful (this cannot be contradicted) since it is set before him by Providence; so then he may get it if he can, making no Question for Conscience sake.

2. Besides, his Desire after that Benefice makes him more studious; a more zealous preacher, &c. and so makes him a better Man, &c. makes him better improve his Parts, which is according to the mind of G O D.

3. Now, as for the complying with the Temper of his People, by desisting to serve them, some of his Principles; this argueth,

1. That he is of a self denying Temper.

2. Of a sweet and obliging Deportment. 3.

And so more fit for a ministerial Function.

4 I conclude then, That a Minister that changes a Small for a Great, should not for so doing be judged, as covetous, but rather since he is improv'd in his Parts and Industry, thereby be counted as one that pursues his Call, and the Opportunity put into his Hand to do good.

And now to the second part of the Question, which concerns the Tradesmen you mention'd: Suppose such a one to have but a poor Employ in the World, but by becoming religious he may mend his Market, perhaps get a rich Wife, or more and far better Customers to his Shop. For my part, I see no Reason but this may be lawfully done. For why?

1 To become Religious is a Vertue, by what means soever a Man becomes so. 2. Nor

2. Nor is it unlawful to get a rich Wife or more Custom to my Shop.

3. Besides, the Man that gets these by becoming Religious gets that which is good of them that are good, by becoming good himself; so then here is a good Wife, and good Customers and good Gain, and all these by becoming Religious, which is good. Therefore to become Religious, to get all these, is a good profitable Design.

This Answer thus made by this Mr. Money-love, to Mr. By-ends's Question was highly applauded by them all; wherefore they concluded upon the whole, that it was most wholesome and advantageous. And because as they thought, no Man was able to contradict it, and because *Christian* and *Hopewell* were yet within Call, they jointly agreed to assault them with this Question as soon as they overtook them, and the rather because they had opposed Mr. By-ends before. So they called after them, and they stopt and stood still. 'till they came up to them; but they concluded as they went, that not Mr. By-ends, but old Mr. Hold the World should propound the Question to them, because as they supposed, their Answer to them would be without the Remainder of that Heat that was kindled between Mr. By-ends and them at their parting a little before.

So they came up to each other, and after a short Salutation, Mr. Hold the World propounded the Question to *Christian* and his Fellow, and bid them to answer it if they could.

Ch. Then said *Christian*, Even a Babe in Religion may answer Ten Thousand such

Questions

questions. For if it be unlawful to follow Christ for Loaves, as it is *John 6*, how much more is it abominable to make of him and Religion a Stalking-horse, to get and enjoy the World? Nor do we find any other than Heathens, Hypocrites, Devils and Witches that are of this Opinion.

1. *Heathens*, for when *Hamor* and *Sechem* had a mind to the Daughter and Cattle of *Laban*, and saw that there was no ways for them to come at them, but by becoming circumcised, they say to their Companions, every Male of us be circumcised as they are circumcised, shall not their Cattle and their Substance and every Beasts of theirs be ours: Their Daughters and their Cattle were at which they sought to obtain, and their Religion the Stalking-horse they made use of to come at them, Read the whole Story, *Gen. 34, 20, 21, 22, 23*.

2. The Hypocritical *Pharisees* were also of this Religion: Long Prayers were their sentence, and greater Damnation was Judged from God, *Luke 20, 46, 47*.

3. *Judas the Devil* was also of this Religion: He was Religious for the Bag, that might be possessed of what was therein, but he was lost, a Cast-away, and the very way of Perdition.

4. *Simon the Witch* was of this Religion, for he would have had the Holy Ghost, that he might have got money therewith, his Sentence from *Peter's* Mouth was accordingly, *Acts 19, 20, 21, 22*.

5. Neither will it out of my Mind, but of the Man that takes up Religion for the

the World will throw away Religion, the World; for so surely as Judas designed the World in becoming religious, so surely did he sell Religion and his Master for the same. To answer the Question thereof affirmatively, as I perceive you have done and to accept of, as Authentick, such Answer, is both Heathenish, Hypocritical, and Devilish, and your Reward will be according to your Works. Then they stood staring one upon another, but had not words with to answer *Christian* *Hopeful* also approved of the Soundness of *Christian's* Answer, there were a great Silence among them *By-ends*, and his Company also staggered, kept behind, that *Christian* and *Hopeful* might out-go them. Then said *Christian* to his Fellow, if these Men cannot stand before Sentence of Men, what will they do with Sentence of God? And if they are not when dealt with by Vessels of Clay, what will they do when they shall be rebuked with the Flames of a devouring Fire.

* *The Ease* Then * *Christian* and *Hopeful* out-
 * *that Pil-* them again, and went till they came a
 * *grims have* delicate Plain called *Ease*, where they
 * *is little in* with much Content; but that Plain was
 * *this Life.* narrow, so they were quickly got over.

† *Lucre*
Hill, a
dangerous
Hill.

Now at the farther side of that Plain
 a little † Hill called *Lucre*, and in that
 a Silver Mine which some of them that
 formerly gone that way, because of the
 ty of it, had turned aside to see. But go-
 ing near the Brim of the Pit the Gre-
 being deceitful under them, broke and
 ere slain some also have been lamed
 and could not to their dying day be
 Men again.

Then I saw in my Dream, That a little
 off the Road over-against the *Silver Mine*,
 stood * *Demas* (Gentleman like) to call Pas- * *Demas*
 eng-ers to come and see; who said to *Chri- at the Hill*
ian and his Fellow; Ho! turn aside hither *Lucre*.
 and I will shew you a Thing.

† *He calls*
Ch. What Thing so deserving as to turn us *Christian*
 our of the Way to see it? *and Hope-*

Dem. Here is a *Silver Mine* and some dig-ful to come
 ing in it for Treasure, if you will come to him.
 with a little Pains you may richly provide
 for your selves.

Hope. † Then said *Hopeful*, Let us go see. † *Hopeful*

Ch. Not I said *Christian*, I have heard of *tempted to*
 his Place before now, and how many there go but
 have been slain; and besides, that Treasure *Christian*
 is a Snare to those that seek it; for it *hinders him*
 ereth them in their Pilgrimage. *back.*

Then *Christian* called to *Demas*, saying,
 is not the Place dangerous? Hath it not *Hos 4 18*
 hindred many in their Pilgrimage?

Dem. Not very dangerous except to those
 that are careless; but withal he blushed as
 he spake.

Ch. Then said *Christian* to *Hopeful*, Let us
 not stir a Step, but still keep on our Way.

Hope. I will warrant you, when *By-ends*
 comes up, if he hath the same Invitations
 as we, he will turn in thither to see?

Ch. No doubt thereof, for his Principles
 lead him that Way, and a hundred to one
 that he dies there.

Dem. Then *Demas* called again, saying, * *Christi-*
 but will you not come over and see? *an answer*

Ch. Then *Christian* roundly answered, *up Demas*
 saying, *Demas*, thou art an Enemy to the *Tim. 4.*
 right ways of the Lord of this Way, and *io.*
 hast

hast been already condemned for their own turning aside, by one of his Majesty's Judges. And why seekest thou to bring us into the like Condemnation? Besides if we all turn aside, our Lord the King will certainly hear thereof, and will there put us to Shame where we should stand with Boldness before him.

Demas cried again, That he also was one of their Fraternity; and that if they would tarry a little, he also himself would walk with them.

1 Kings 5. *Ch.* Then said *Christian*. What is thy Name?
 20 Mat. Is it not the same by what I have called
 26. 14. 5. thee?

ch. 27. *Dem.* Yes, my Name is *Demas*, I am the
 1, 2, 3, Son of *Abraham*.

5. 6. *Ch.* I know you; *Jehazi* was your Great Grandfather, and *Judas* your Father, and you have trod in their Steps: it is but a devilish Prank that thou usest: Thy Father was hanged for a Traytor, and thou deservest no better Reward. Assure thy self, that when we come to the King we will tell him of this thy Behaviour. Thus they went their Way.

By this Time *By-ends* and his Companions were come again within Sight, and they at the * first Beck went over to *Demas*. Now * *By-ends* whether they fell into the Pit by looking
 goes over over the Brink thereof, or whether they went
 to *Demas* down to dig or whether they were smother'd in the Bottom by the Damps that commonly arise, of these Things I am not certain, but this I observid, that they were never seen again in the Way. Then sang *Christian*.

By-ends and *Silver Demas* did agree,
 One calls, the other runs, that he may be

A Sharer in his Lucre, so these do.

Take up in this World and no farther go.

Now I saw that just on the other Side of *They see a*
this Plain, the Pilgrims came to a Place *strange Vo-*
where stood an old Monument hard by the *nument.*

Highway-side, at the sight of which they

were both concerned, because of the Strange-

ness of the Form thereof, for it seemed to

them as if it had been a Woman transformed

into the Shape of a Pillar; here therefore

they stood looking, and looking upon it, but

could not for a Time tell what they should

make thereof; at last *Hopeful* espy'd written

upon the Head thereof, a Writing in an un-

usual Hand; but he being no Scholar, call'd

to *Christian* (for he was learned) to see if he

could pick out the Meaning; so he came

and after a little laying of the Letters toge-

ther, he found the same to be this, *Remem-*

ber *Lot's Wife*. So he read it to his Fellow;

after which they both concluded, that that

was the * Pillar of Salt, into which *Lot's*

Wife was turned for looking back with a

covetous Heart, when she was going from So-

dom for Safety. Which sudden and amazing

sight gave them Occasion of this Discourse.

Chr Ah, my Brother, this is a seasonable

sight, it came opportunely to us after the In-

itation which *Demas* gave us to come over

to view the Hill *Lucre*, and had we gone over

he desired us, and as thou wast inclined

to do, (my Brother,) we had, for ought I

now, been made like this Woman, a specta-

cle for those that shall come after to behold.

Hope. I am sorry that I was so foolish,

and am made to wonder that I am not now

Lot's Wife; for wherein was the Diffe-

G

rence

Gen. 19.

The Pilgrim's Progres

rence between her Sin and mine? She only looked back, and I had a Desire to go see. Let Grace be adored, and let me be ashamed, that ever such a Thing should be in mine Heart.

Ch. Let us take Notice of what we see here for our help for time to come: This Woman escaped one Judgment; for she fell not by the Destruction of *Sodom*, yet she was destroyed by another; as we see, she is turned into a Pillar of Salt.

Hope. True, and she may be to us both a *Caution* and *Example*; *Caution* that we should shun her Sin, and a Sign of what Judgment will overtake such as shall not be prevented by such *Caution*: So *Korah*, *Dathan*, and *Abiram*, with the Two hundred and Fifty Men that perished in their Sin, did also become a * Sign or Example to beware. But above all, I muse at one thing, to wit, how *Demas* and his Fellows can stand so confidently yonder to look for that Treasure which this Woman, but for looking behind her after (for we read not that she stepped one Foot out of the Way) was turned into a Pillar of Salt; especially since the Judgment which overtook her, did make her an Example, within Sight of where they are: For as they cannot chuse but see her, did they but lift up their Eyes.

Chr. It is a Thing to be wonder'd at, and it argueth that their Hearts are grown desperate in that Case, and I cannot tell what to compare them to so fitly, as to them that pick Pockets in the Presence of the Judge, or that will cut Purse under the Gallows. It is said of the Men of *Sodom*, that they were

* Numb.
26. 9. 10.

Sinn

The Pilgrim's Progress.

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sinners exceedingly, because they were Sin-Gen. 13.
ers before the Lord, that is in his Eye-sight, 13.

and notwithstanding the Kindnesses that he
shewed them; for the Land of *Sodom** Ver. 10
as now like the Garden of * *Eden* heretofore.

This therefore provoked him the more to
aloufy, and made their Plague as hot as
the Fire of the Lord out of Heaven could
ake it. And it is most rationally to be
cluded, That such, even such as these
they that shall sin in the sight, yea, and
at too in despight of such Examples, that
set continually before them to caution
em to the contrary, must be Partakers of
the severest Judgments.

Hope. Doubtless thou hast said the Truth;
what Mercy is it, that neither thou
especially I, am not made myself this
ample. This ministreth Occasion to us
thank God, to fear before him, and al-
ways to remember *Lot's Wife*.

I saw them that they went on their way *A River*.
a pleasant River, which *David* the King *Psal. 65. 9.*
called the *River of God*; but *John*, the *River* *Rev. 22. 9.*
the *Water of Life*. Now their way lay *Ezek. 45.*

upon the Bank of the River: Here
therefore *Christian* and his Companion
walked with great Delight; they drank
of the Water of the River, which was
pleasant and enlivening to their weary Spi-
rits: Besides, on the Banks of this River,
on either side were green Trees for all man- *Trees by*
of Fruit, and the Leaves they do eat *to the River.*
went Surfeits, and other Diseases that *the Trees*
incident to those that heat their Blood *and Lusts*
Travels. On either side of the River *of the*

G 2

was Tree

A Meadow was also a Meadow, curiously beautified with
in which Lillies; and it was green all the Year long
they sleep In this Meadow they lay down and slept; for
 Psal. 22. here they might lie down safely. When they
 Isa. 14. 13. awoke they gathered again of the Fruits of
 the Trees, and drank again of the Water of
 the River, and then lay down again to sleep.
 Thus they did several Days and Nights
 Then they sang:

*Behold ye how these Christial Streams do glide,
 To comfort Pilgrims by the Highway side.
 The Meadows green, besides the fragrant Smell,
 Yields Dainties for them; And he that can tell
 What pleasant Fruits, yea Leaves, these Trees
 yield,
 Will soon sell all, that he may buy this field.*

So when they were disposed to go on
 for they were not as yet at their Journey
 End, they eat and drank, and-departed.

Now I beheld in my Dream, that they had
 not journeyed far, but the River and the
 Way for a time parted, at which they were
 not a little sorry, yet they durst not go on
 of the way; Now the way from the River
 was rough, and their Feet tender by reason
 Numb. 21. of their Travels: So the Souls of the Pilgrims
 were much discouraged, because of the Way.
 Wherefore still as they went on, they wished
 for better way. Now a little before
 them, there was on the left Hand of the
 Road a Meadow, and a Stile to go over into
 it, and that Meadow is called *By-Path-Meadow*.
 Then said *Christian* to his Fellow, if the
 Meadow lieth along by our way-side, let's
 go over into it. Then he went to the Stile
 to see, and behold a Path lay along by the way
 on the other side of the Fence. 'Tis according
 to the saying of the Prophet, *For another*

*By path
 Meadow.*

*One Tem-
 pation*

*makes way
 for another*

ing to my Wish said *Christian*. here is the
easiest going, come good *Hopeful*, and let us
go over.

Hope But how if this Path should lead us
out of the Way ?

Ch. That's not like, said the other, look,
both it not go along by the Way side ? So
Hopeful being persuaded by his Fellow, went
after him over the stile. When they were
gone over, and were got in the Path, they
found it very easy for their Feet ; and with-
out they looking before them, espied a Man
walking as they did (and his Name was
Vain-Confidence) so they called after him, and
asked him whither that Way led ? He said,
to the Celestial Gate : * Look, said *Christian*, * *See what*
did I not tell you so ? By this we may see *it is too*
you are right ; so they followed, and he *suddenly*
went before them. But behold the Night came *to fall in*
and it grew very dark ; so that they that *with stran-*
went behind lost the sight of him that went *gers!*
went before.

He therefore that went before (*Vain-Con- Isa. 9. 16.*
fidence by Name) not seeing the Way before *A Pit* to
him, fell into a deep Pit, which was on *catch the*
purpose there made by the Prince of those *vain-glori-*
sounds, to catch vain-glorious Fools withal, *ous in,*
and was dashed to Pieces with his Fall.

Now *Christian* and his Fellow heard him
call. So they called to know the Matter,
but there was none to answer, only they
heard a groaning. Then said *Hopeful*, where
are we now ? Then was his Fellow silent, as
trusting that he had led him out of the *Reasoning*
Way, and now it began to rain, and thunder *between*
lighten in a most dreadful manner, and *Christian*
and *Hope-*
ful.
ful.

The Pilgrim's progress.

Then *Hopeful* groaned in himself, saying
Oh, that I had kept on my *Way*.

Chr. Who could have thought that this
Path should have led us out of the way?

Hope I was afraid on't at the very first, and
therefore gave you that gentle Caution. I would
have spoke plainer, but you are older than I.

Ch. Good Brother, be not offended, I am
sorry I have brought thee out of the way,
and that I have put thee into such im-
minent Danger; pray, my Brother, forgive
me; I did not do it with any evil Intent.

Christians

Repentance

for

leaving his

Brother out

of the way

Hope. Be comforted, my Brother, for I for-
give thee, and believe too, that this shall
be for good.

Ch. I am glad I have met with a mere
ful Brother: But we must not stand thus,
let's try to go back again.

Hope. But, good Brother, let me go before

Chr. No; if you please let me go first,
that if there be any Danger, I may be first
therein, because by my means we are be-
come gone out of the way,

Hope. No, said *Hopeful*, thou shalt not
first; for your mind being troubled, may lead
you out of the way again. Then for their en-
couragement they heard the Voice of one
saying, *Let thine Heart be towards the High-
way; even the Way that thou wentest, turn again.*
But by this time the Waters were greatly

Jer. 3. 1.

They are

in Danger

- of drawing

as they go

back.

risen, by reason of which the way of going
back was very dangerous. Then I thought
that it is easier to go out of the way where
we were in, than going in when we are out.
Yet they adventured to go back, but it
was so dark, and the Flood was so high,
that in their going back they had like

have been drowned nine or ten times.
 Neither could they, with all the Skill they had, get again to the Stile that Night, Wherefore at last, lighting under a little Shelter, they sat down there till the Day-break : But being weary they fell asleep. Now there was not far from the Place where they lay *They sleep* a Castle, called *Doubting Castle*, the Owner in the whereof was *Giant Despair*, and it was in his Grounds of Grounds they were now sleeping ; where *Giant Despair* he getting up in the Morning early, and spair walking up and down in the Fields, caught *Christian* and *Hopeful* asleep in his Grounds ; He finds them with a grim and surly Voice, he bid them in his Ground, were, and what they did in his Grounds and carries them to the Castle. They told him they were Pilgrims, and that they had lost their Way. Then said the *Doubting Giant*, You have this Night trespassed on me, Castle. by trampling in, and lying upon my Ground and therefore you must go along with me. so they were forced to go, because he was stronger than they. They also had but little to say, for they knew themselves in Fault. The *Giant* therefore drove them before him, and put them into his Castle, in a very dark Dungeon, nasty and stinking to the Spirits of these two Men : Here, when they lay from *Wednesday Morning* till *Thursday Night*, without one Bit of Bread, Drop of Drink, or Light, or any to ask them how they did : They were therefore in evil Case, and were far from Friends and Acquaintance. Now in this Place *Christian* had double Sorrow, because 'twas through his unadvised Counsel that they were brought into this Distress.

The Grievousness of their Imprisonment.
 Psal. 88.
 16.



The Pilgrims now, to gratifie the Flesh,
 Will seek its Ease, but oh! how they afresh
 Do thereby plunge themselves new Grievs into!
 Who seek to please the Flesh, themselves outdo.

The Pilgrims's Progress.

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Now Giant Despair had a Wife, and her Name was Diffidence, so when he was gone to Bed, he told his Wife what he had done, to wit, That he had taken a Couple of Prisoners, and cast them into his Dungeon, for trespassing on his Grounds. Then he asked her also, what he had best to do further to them. So she asked what they were, whence they came, and whither they were bound? and he told her. Then she counselled him, that when he arose in the Morning, he should beat them without Mercy. So when he arose, he getteth a grievous Crab Tree Rodgel, and goes down into the Dungeon to them, and there first falls to rating them, as if they were Dogs, although they gave him never a Word of Distaste: Then he falls upon them, and beat them fearfully, in such sort that they were not able to help themselves, or turn them upon the Floor. This done, he withdraws, and leaves them there to condole their Misery, and to mourn under their Distress: So all that Day they spent their Time in nothing but Sighs and bitter Lamentations. The next Night she talked with her Husband about them further, and understanding that they were yet alive, did advise him to counsel them to take away themselves: So when Morning was come, he comes to them in a furlie corner, as before, and perceiving them to be very sore with the Stripes that he had given them the Day before, he told them, that since they were never like to come out of that Place, their only way would be to twine with, to make an End of themselves:

On Thursday
day Giant
Despair
beats his
Prisoners.

On Friday either with Knife, Halter, or Poison : For
 Giant Di-why, said he, should you chuse Life, seeing
 despair coun- it is attended with so much Bitterness ? But
 sels them they desired him to let them go ; with the
 to kill he looked ugly upon them, and rushing
 themselves they had doubtless made an End of them him-
 self, but that he fell into one of his * Fits
 (for he sometimes in Sun-shiney Weather
 fell into Fits) and lost for a Time the use
 of his Hand : Wherefore he withdrew, and let
 them as before, to consider what to do
 Then did the Prisoners consult betwixt
 themselves, whether 'twas best to take
 Counsel or no ; and thus they began
 discourse.

* Christian Chr. Brother, said Christian, what shall
 begins to we do ? The Life that we now live is
 despair. ferable ! For my part, I know not whether
 'tis best to live thus, or die out of Hand
 † Job. 3. † My Soul chooseth strangling rather than Life
 15. and the Grave is more easy for me than
 this Dungeon ! Shall we be ruled by the
 ant ?

Hopeful
 comforts
 him

Hope. Indeed our present Condition
 dreadful, and Death would be far more
 come to me than thus for ever to abide :
 yet let us consider, the Lord of the Court
 to which we are going hath said, Thou shalt
 do no Murther, nor not to another Man
 Person ; much more then are we forbidden
 to take this Counsel to kill ourselves.
 Besides, he that kills another, can but commit
 Murther upon his Body : But for one to
 himself, is to kill Body and Soul at once
 And moreover, my Brother, thou talkest
 Ease in the Grave, but hast thou forgot
 the Hell, whither for certain the Murderer
 go ? For no Murderer hath Eternal

And let us consider again, That all the Law is not in the Hand of *Giant-Despair* : Others, so far as I can understand, have been taken by him, as well as we ; and yet have escaped out of his Hands. Who knows, but God that made the World may, cause that *Giant-Despair* may die, or that, at some time or other, he may forget to lock us in ; or that he may in a short time have another of his Fits before us, and may lose the use of his Limbs ? and if ever that should come to pass again, for my part I am resolv'd to knock up the Heart of a Man, and to try my utmost to get from under his Hand. I was a fool that I did not try to do it before, but however my Brother, let's be content, and endure a while ; the time may come that may give us a Release : But let us not be our own Murtherers With these Words *Hopful* present did moderate the mind of his Brother ; so they continued together (in the dark) that day in sad and doleful Condition. Well, towards Evening the *Giant* goes down into the Dungeon again, to see if his prisoners had taken his Counsel ; but when he came there he found them alive ; and only alive was all : For now, what for want of Bread and Water, and by reason of the Wounds they received when he beat them, they could do little but breathe, but say, he found them alive ; at which he fell into a grievous Rage, and told them, That seeing they had disobeyed his Counsel, they should be worse with them than if they had never been born.

At this they trembled greatly, and I think that *Christian* fell into a Swoon ; but coming a little to himself again ; they re-

The Pilgrim's Progress.

† Christi-
an still de-
jected.

* Hopeful
comforts
him again
by calling
former
Things to
Remem-
brance.

newed their Discourse about the *Giant's* Counsel; and whether yet they had best take it or no. † Now *Christian* again seemed to be for doing it, but *Hopeful* made his second Reply, as followeth:

Hope. * My Brother, said he, remembrest thou not how valiant thou hast been heretofore? *Apollyon* could not crush thee, nor could all that thou didst hear or see, or feel in the Valley of the Shadow of Death; what Hardship, Terror, and Amazement hast thou already gone thro', and art thou now nothing but Fears? Thou seest that I am in the Dungeon with thee, a far weaker Man by Nature than thou art: Also the *Giant* has wounded me as well as thee; and hath also cut off the Bread and Water from my Mouth, and with that I mourn without the Light: But let's exercise a little more Patience. Remember how thou playd'st the Man at *Vanity-Fair*, and was neither afraid of the Chain or Cage; nor yet of bloody Death: Wherefore let us (at least to avoid the Shame that becomes not a *Christian* to be found in) bear up with Patience as well as we can.

Now Night being come again, and the *Giant* and his Wife being a-bed, she asked him concerning the Prisoners, and if they had taken his Counsel: To which he replied, They are sturdy Rogues, they chuse rather to bear all Hardship than to make away themselves. Then said she, Take them into the Castle-yard to-morrow, and shew them the Bones and Skins of those that thou hast already dispatch'd, and make them believe e'er a Week comes to an End, thou also wilt tear them in Pieces as thou hast done their Fellows before them.

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The Pilgrim's Progress.

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So when the Morning was come, the Giant goes to them again : And takes them into the Castle-Yard, and shews them as his Wife had bidden him. These, *said he*, were Pilgrims, as you are, once, and they trespassed in my Grounds, as you have done, and when I thought fit, I tore them in Pieces; and so within ten Days I will do you, get you down into your Den again : And with that he beat them all the Way thither. They lay therefore all Day on *Saturday* in a lamentable Case, as before. Now when Night was come, and when Mrs. Diffidence and her Husband, the Giant, were got to Bed, they began to renew their Discourse of their Prisoners; and withal, the old Giant wondred that he could neither by his Blows, nor Counsell, bring them to an End : And with that his Wife replied, I fear, *said she*, that they live in hopes that some will come to relieve them, or that they have Pick-locks about them, by the means of which they hope to escape. And say'st thou so, my Dear, *said the Giant*, I will therefore search them in the Morning.

On Saturday the Giant threatened them, that shortly he would pull them in pieces.

Well, On *Saturday* about Midnight, they began to pray, and continued in Prayer 'till almost Break of Day.

Now, a little before it was Day, good Christian as one half amazed, broke out in this passionate Speech. *What a Fool* quoth he, *am I, thus to live in a stinking Dungeon, when I may as well walk at Liberty? I have a Key in my Bosom, called Promise, that will, I am persuaded, - open any Lock in Doubting-Castle. Then said Hopeful, That's good News, good Brother, pluck it out of thy Bosom, and try.*

A Key in my Bosom, called Promise, will open any Lock in Doubting Castle.

The Pilgrim's Progress.

Then *Christian* pulled it out of his Bosom, and begun to try at the Dungeon-Door, whose Bolt (as he turned the Key) gave back, and the Door flew open with ease, and *Christian* and *Hopful* both came out. Then he went to the outward Door, that leads into the Castle-Yard, and with this Key open'd that Door also. After he went to the Iron-Gate, for that must be opened too, but that Lock went very hard, yet the Key did open it : Then they thrust open the Gate to make their Escape with Speed ; but that Gate as it opened made such a Cracking that it waked *Giant-Despair*, who hastily rising to pursue his Prisoners, felt his Limbs to fail, for his Fits took him again, so that they went on, and came to the King's Highway, and so were safe, because they were out of his Jurisdiction.

Now when they were gone over the Stile, they began to contrive with themselves what they should do at that Stile to prevent those that shall come after from falling into the Hands of *Giant-Despair*. So they consented to erect there a * Pillar and to engrave upon the Side thereof, this Sentence, ' Over this Stile is the Way to Doubting-Castle, which is kept by *Giant-Despair*, who despiseth the King of the Celestial Country, and seeks to destroy the Holy Pilgrims.' Many therefore that followed after, read what was written, and escaped the Danger. This done they sang as follows :

*Out of the Way we went, and then we found
What 'twas to tread upon forbidden Ground.*
And

* A Pillar
erected by
Christian
and his
Fellow.

The Pilgrim's Progress.

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*And let them that come after have a care
Lest they for trespassing his Prisoners are,
Whose Castle's Doubting and whose Name's Despair.*

They went then till they came to the Delectable Mountains, which Mountains belong to the Lord of that Hill, of which we have spoken before; so they went up to the Mountains, to behold the Gardens and Orchards, the Vineyards, the Fountains of Waters, where also they drank and washed themselves and did freely eat of the Vineyards. Now there was on the Tops of those Mountains, the Shepherds feeding their Flocks, and they stood by the High-way-side. The Pilgrims therefore went to them, and leaning upon their Staves (as it common with weary Pilgrims, when they stand to talk with any in the Way) they asked, * *Whose delectable Mountains are these? And whose be the Sheep that feed upon them?*

Shep. The Mountains are Emanuel's Land, and they are within sight of his City; and the Sheep also are his, and he laid down his Life for them.

Ch. Is this the Way to the Coelestial City?

Shep. You are just in the Way?

Chr. How far is it thither?

Shep. Too far for any, but those that shall get thither indeed.

Chr. Is the Way safe or dangerous?

Shep. Safe for those for whom it is to be safe, but Transgressors shall fall therein.

Ch. Is there in this Place any Relief for Pilgrims that are weary and faint in the way.

Shep. The Lord of these Mountains hath given us a Charge, not to be forgetful to enter in Strangers; therefore the Good of the Place is before you.



Mountains delectable they now ascend,
 Where shepherds be; which to them do commend,
 Alluring Things, and Things that Cautions are,
 Pilgrims are steady, kept by Faith and Fear.

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I also saw in my Dream, That when the
 shepherds perceived that they were way-far-
 ring Men, they also put Questions to them,
 (to which they made Answer as in other
 Places) as, Whence came you? And how
 got you into the Way? And by what means
 have you so persevered therein? For but
 few of them that begin to come hither, do
 shew their Faces on this Mountain. But
 when the Shepherds heard their Answers,
 being pleased therewith, they looked very lo-
 vingly upon them, and said, Welcome to *Shepherds*
 the Delectable Mountains. *welcome*

The Shepherds, I say, whose Names were *them*
Knowledge, Experience, Watchful and Sincere, Shepherds
 took them by the Hand, and had them to *Names*
 their Tents, and made them partake of that
 which was ready at present. They said,
 moreover, We would that you should stay
 here a while, to be acquainted with us,
 and yet more to solace yourselves with the
 Good of these Delectable Mountains.

They then told them, That they were
 content to stay; so they went to their Rest
 that Night, because it was very late.

Then I saw in my Dream, That in the
 Morning the Shepherds call'd up *Christian* and
Hopeful to walk with them upon the Moun-
 tains: So they went forth with them, and
 walked a while, having a pleasant Prospect
 on every side. Then said the Shepherds one *They are*
 to another, Shall we shew these Pilgrims *shown*
 some * Wonder? So when they had conclu- *Wonders*
 ded to do it, they had them first to the Top *Th Moun-*
 of an Hill called *Error*, which was very steep *tain of*
 on the furthest side, and bid them look *Error*
 down to the Bottom. So *Christian* and *Hopeful*
 looked

The Pilgrim's Progress.

* Tim 2.
17. 18.

looked down, and saw at the Bottom several Men dashed all to Pieces by a Fall that they had from the Top. Then said *Christian*, What meaneth this? The Shepherds answered, Have you not heard of them that were made to err, by hearkening to * *Hymnus* and *Philetus*, as concerning the Faith of the Resurrection of the Body? They answered Yes. Then said the Shepherds, Those that you see lie dash'd in Pieces at the Bottom of this Mountain are they; and they have continued to this Day unburied, as you see, for Example to others to take heed how they clamber too high, or how they come too near the Brink of this Mountain.

Mount
Caution.

Then I saw they had them to the Top of another Mountain, and the Name of that is * *Caution*, and bid them look afar off: Which when they did, they perceived, as they thought, several Men walking up and down among the Tombs that were there, and they perceived that the Men were blind, because they stumbled sometimes upon the Tombs, and because they could not get out from among them. Then said *Christian*, What means this?

The Shepherds then answered, Did you not see a little below these Mountains, a Stile that leads into a Meadow, on the left Hand of this Way? They answered, Yes. Then said the Shepherds, From that Stile there goes a Path that leads directly to *Doubting-Castle*, which is kept by Giant *Despair*, and these Men, (pointing to them among the Tombs) came once on Pilgrimage, as you do now, even 'till they came to that same Stile. And because the right way

Several
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y come

way was so rough in that place, they chose to go out of it into that Meadow, and there were taken by Giant *Despair*, and cast into *Doubting-Castle*; where after they had a while been kept in the Dungeon, he at last did put out their Eyes, and led them among those Tombs, where he had left them to wander to this very Day. that the Saying of the Wise Man might be fulfilled, *He that wandereth out of the Way of Understanding, shall remain in the Congregation of the Dead.* Then *Christian* and *Hopeful* looked one upon another, with Tears gushing out; but yet said nothing to the Shepherds.

Prov. 12.
26.

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Then I saw in my Dream, that the Shepherds had them to another Place in the Bottom, where was a Door in the side of an Hill and they opened the Door, and bid them look in: They looked in therefore, and saw that within it was very dark and smoaky; they also thought that they heard there a rumbling Noise, as of Fire, and a Cry of some tormented, and that they smelt the Scent of Brimstone. Then said *Christian*, *What means this?* The Shepherds told them, This is a By-way to Hell, a way that Hypocrites A By-way go in at; namely, such as sell their Birth- to Hell. right with *Esau*; such as sell their Master, with *Judas*; such as blaspheme the Gospel, with *Alexander*; and that lie and dissemble, with *Ananias* and *Saphira* his Wife.

Then said *Hopeful* to the Shepherds, *I perceive that these had on them, even every one a shew of Pilgrimage as we have now, had they not?*

Shep. Yea, and held it a long time too.

Hope. How far might they go on Pilgrimage in their Days, since they notwithstanding were thus miserably cast away.

Sh p.

The pilgrim's Progress.

Shep. Some farther, and some not so far as the Mountains.

Then said the Pilgrims one to another, *We have need to cry to the Strong for Strength.*

Shep Ay and you will have need to use it, when you have it too.

By this Time the Pilgrims had a Desire to go forwards, and the Shepherds a Desire they should; so they walked together towards the End of the Mountains. Then said the Shepherds one to another, Let us here shew the Pilgrims the Gates to the Cœlestial City, if they have Skill to look through our

** The Shep-
herds Per-
spective
Glass.* * *Perspective-Glass.* The Pilgrims then lovingly accepted the Motion: So they had them to the Top of an high Hill, called

** The Hill
Clear.* * *Clear,* and gave them the Glass to look. Then they tryed to look, but the Remembrance of that last Thing that the Shepherds had shew'd them, made their Hands

*The Fruits
of servile
Fear.* shake; by means of which Impediment, they could not look steadily thro' the Glass, yet thought they saw something like the Gate, and also some of the Glory of the Place. Then they went away, and sang this Song:

*Thus by the Shepherds Secrets are reveal'd,
Which from all other Men are kept conceal'd;
Come to the Shepherds then, if you would see
Things deep, Things hid, and that mysterious be.*

** A twofold
Caution.* When they were about to depart, one of the Shepherds gave them a Note of the Way. Another of them bid them, * Beware of the Flatterer, The third bid them, Take heed that they sleep not upon the enchanted Ground. And the fourth bid them, Good speed. So I awoke from my Dream.

And I slept, and dreamed again, and saw the same two Pilgrims going down the Mountains along the High-way, towards the City. Now a little below the Mountains on the Left-Hand lieth the Country of Conceit, from which Country there comes into the way, in which the Pilgrims walked a little crooked Lane. Here therefore they met with a very brisk Lad, that came out of that Country; and his Name was Ignorance. So Christian asked him, From what Parts he came, and whither he was going?

The Country of Conceit, out of which came Ignorance.

Ignorance. Sir, I was born in the Country that lieth off there, a little on the Left-hand, and am going to the Coelestial City.

Christian

Chr. But how do you think to get in at the Gate, for you may find some difficulties there?

and Ignorance have some Talk.

Ignorance. As other good People do, said he. Chr. But what have you to shew at that Gate that may cause that Gate to be opened to you?

Ignorance. I know my Lord's Will, and have been a good Liver; I pay every Man his own; I pray, fast, pay Tithes, and give Alms, and have left my Country for whither I am going.

Then he showed of Ignorance's Hope.

Chr. But thou camest not in at the Wicket Gate, that is at the Head of this way; Thou camest in hither thro' that same crooked Lane, and therefore I fear however thou may'st think of thy self, when the reckoning day shall come, thou wilt have laid to thy Charge, that thou art a Thief and a Robber, instead of getting Admittance into the City.

Ignorance. Gentlemen, ye be utter Strangers to me, I know you not; be content to follow the Religion of your Country, and I will follow the Religion of mine, I hope all will be well. And as for the Gate that you talk

He saith every one be it but a Fool.

The Pilgrim's Progress.

of all the World knows that this is a great way off of our Country; I cannot think that any Men in all our Parts do so much as know the Way to it; nor need they matter whether they do or no, since we have, as you see, a fine pleasant green Lane, that comes down from our Country the next way into the way.

When *Christian* saw that the Man was wise in his own Conceit, he said to *Hopeful* whisperingly, *There is more hopes of a Fool than of him..* And said moreover, *When he that is a Fool walketh by the way, his Wisdom faileth him, and he saith to every one, that he is Tool..* What, shall we talk farther with him, or out-go him at present, and so leave him to think of what he hath heard already and then stop again for him afterwards and see if by degrees we can do any good by him? Then said *Hopeful*,

Prov. 26.

12.

Eccle. 10

2.

*Let Ignorance a little while now muse
On what is said, and let him not refuse
Good Counsel to embrace, lest he remain
Still ignorant of what's the chiefest Gain.
God saith, Those that no Understanding have
(Altho' he made them) them he will not save.*

Hope. He further added, It is not good, I think, to say to him all at once: let us pass him by, if you will, and talk to him anon, even as he is able to bear it.

Matt. 12. So they both went on, and *Ignorance* he

46.

Prov. 5.

22.

came after. Now when they had passed him a little way, they entered into a very dark Lane, where they met a Man whom seven Devils had bound with seven strong Cords, and were carrying him back to the

Door

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door that they saw on the side of the Hill:
 Now good *Christian* began to tremble, and
 did *Hopeful* his Companion: Yet as the
 devils led away the Man, *Christian* looked
 to see if he knew him, and he thought it
 might be one *Turn-away*, that dwelt in the *The De-*
 town of *Apostasy*. But he did not perfectly *fraction*
 see his Face; for he did hang his Head like of one
 Thief that is found. But being gone past, *Turn-*
Hopeful looked after him, and espied on his away.
 He took a Paper, with this Inscription: *Wanton*
professor, and damnable Apostate. Then said *Christian*
Christian to his Fellow, Now I call to Re-tellect his
 remembrance that which was told me, of a *Companion*
 thing that happened to a good Man hereabout. a *Story of*
 the Name of the Man was *Little Faith*, but *Little-*
 good Man, and he dwelt in the Town of *Faith*.
re. The Thing was this. At the entring
 at this Passage, there comes down from *Broad-*
road-way Gate, a Lane called *Dead-Man's way-gate*.
 Lane; so called because of the Murders that *Dead-*
 re commonly done there. And this *Little-man's*
with going on Pilgrimage, as we do now, *Lane*.
 danced to sit down there, and slept. Now
 ere happened at that time to come down
 the Lane from *Broad-way Gate*, three sturdy
 rogues, and their Names were *Faint-heart*,
Mistrust and *Guilt*, (Three Brothers) and
 ey espying *Little-Faith* where he was,
 me galloping up with Speed. Now the *Little*
 an was just awaked from his Sleep, and *Faith*
 as getting up to go on his Journey. So *robbed by*
 ey come up all to him, and with threat-*Mistrust*
 ing Language bid him stand. At this, *and Guilt*,
Little-Faith looked as white as a Clout, and
 d neither Power to fight nor fly. Then
 d *Faint-heart*, Deliver they Purse: But he
 making

*They get
away his
Silver and
knock him
down.*

making no haste to do it. (for he was loth to lose his Money) *Mistrust* run up to him and thrusting his Hand into his Pocket pulled out thence a Bag of Silver. Then he cry'd out Thieves, Thieves With that *Guile* with a great Club that was in his Hand struck *Little Faith* on the Head, and with that Blow fell'd him flat to the Ground where he lay bleeding as one that would bleed to Death. All this while the Thieves stood by. But at last they hearing that some were upon the Road, and fearing lest it should be one *Great-Grace*, that dwelt in the City of *Good-Confidence* they betook themselves to their Heels, and left this good Man to shift for himself; who getting up made shift to scramble on his Way. This was the Story.

Hope. But did they take from him all that ever he had?

Little-Faith lost
not his best
Things.

Chri. No; The Place where his Jewels were, they never ransacked; so those he kept still. But as I was told, The good Man was much afflicted for his Loss, for the Thieves got most of his spending Money. That which they got not, as I said, were Jewels; also he had a little odd Money left but scarce enough to bring him to his Journey's End; nay, (if I was not mis-informed) he was forced to beg as he went, to keep himself alive (for his Jewels he might not sell) but beg and do what he could, he went, we say, with a hungry Belly, the most part of the rest of the Way.

Faith
forced to
beg to his
Journey's
End.

Hope. But is it not a wonder they got not from him his Certificate, by which he was to receive his Admittance at the *Cœlestial Gate*?

Ch

Ch. 'Tis a Wonder; but they got not
 that, tho' they mist it not thro' any good
 Cunning of his, for he being dismayed with
 their coming upon him, had neither Power *He kept noo*
 nor Skill to hide any thing, so it was more *his best*
 by good Providence, than by his Endeavour, *Things by*
 that they mist of that good Thing. *his own*

Hope But it must needs be a Comfort to *Cunning.*
 him that they got not his Jewels from him. 2 Tim. 1.

Ch. It might have been great Comfort to *14.*
 him, had he used it as he should: But they *Pet. 1. 9.*

that told me the Story, said, That he made
 not little use of it all the rest of the way;
 and that because of the Dismay that he had
 in the taking away his Money: Indeed he
 forgot a great part of t'e rest of his Jour-
 ney; and besides, when at any time it came
 to his Mind, and he began to be comfort-
 ed therewith, then would fresh Thoughts of
 his Loss come again upon him and those
 Thoughts would swallow up all.

Hope. Alas poor Man! This could not but *He's pity'd*
 be a Grief to him! *by both.*

Ch. Grief! ay, a Grief indeed, Would
 not have been so to any of us, had we been
 led as he, to be robbed and wounded too,
 and that in a strange Place, as he was? 'Tis
 wonder he did not die with Grief, poor
 heart: I was to'd that he scatter'd almost
 the rest of the way with nothing but
 useless and bitter Complaints. Telling also
 all that overtook him, or that he over-
 took in the way as he went, where he was
 rob'd, and how, who they were that did it,
 and what he lost; how he was wounded, and
 that he hardly escaped with his Life.

Hope. But 'tis a wonder that his Necessity
 did

did not put him upon selling or pawning some of his Jewels, that he might have where with all to relieve himself in his Journey.

Christian *Ch.* Thou talkest like one upon whose *snubs his* Head is the shell to this very day: For what *Fellow for* should he pawn them? or, To whom should *unadvised* he sell them? In all that Country where he *speaking.* was robb'd, his Jewels were not accounted of; nor did he want the relief which could from thence be administred to him. Besides had his Jewels been missing at the Gate of the *Cælestial City*, he had (and that he knew well enough) been excluded from an Inheritance there, and that would have been worse to him than the Appearance and Villany of Ten Thousand Thieves.

Hope Why art thou so tart, my Brother *Heb. 12.* *Esau* sold his Birthright, and that for a Measure of Pottage, and that Birthright was his greatest Jewel, and if he, why might not *16.* *Little Faith* do so too?

Discourse *Ch.* *Esau* did sell his Birthright indeed *about Esau* and so do many besides, and by so doing *and Little* exclude themselves from the chief Blessing *Faith.* as also that Catiff did; but you must perceive a difference betwixt *Esau* and *Little-Faith* and also betwixt their Estates. *Esau's* Birthright was typical, but *Little-Faith's* Jewels were not so, *Esau's* Belly was his God, but *Little-Faith's* Belly was not so. *Esau's* Way lay in his fleshly Appetite, *Little-Faith's* did not so. Besides, *Esau* could see no farther than to the fulfilling his Lusts; For I am at the point to die, said he, and what good will this Birthright do me? But *Little-Faith*, though it was his Lot to have but a little Faith, yet by his little Faith kept from such Extravagancies

Esau was
ruled by
his Lust.
Gen. 23.
32.

gancies and made to see and prize the Jewels more than to sell them as *Esa* did his Birthright. You read not any where that *Esa* *Esa* never had Faith, no not so much as a little; there ~~had~~ *Faith*. fore no marvel, if where the Flesh only bears sway (as it will in that Man where no Faith is to resist) if he sells his Birthright, and his Soul and all, and that to the Devil of Hell; for 'tis with such as 'tis with the *As*, *Who in her Occasion cannot be turned away.* Jer. 1. 24. When their Minds are set upon their Lusts they will have them whatever they cost: but *Little* *Faith* was of another Temper, his Mind was on things divine; his Livelihood was Faith upon things that are spiritual and above; could not therefore to what end should he that is *of* *divine* upon such a Temper sell his Jewels (had there *Esa*'s been any that would have bought them) to *Portage*. fill his Mind with empty Things? Will a Man give a Penny to fill his Belly with Hay? or, Can you persuade the Turtle *Comparison* Dove to live upon Carrion like the Crow? *twixt the* Tho' faithless ones can for carnal Lust pawn Turtle or mortgage, or sell what they have, and *and* Crow themselves outright to boot; yet they that have Faith, saving Faith, tho' but little of it, cannot do so. Here therefore, my Brother, is thy Mistake.

Hope, I acknowledge it; but yet your severe Reflection had almost made me angry.

Chr. Why, I did but compare thee to some of the Birds that are of the brisker sort, who will run to and fro in untrodden Paths with the Shell upon their Heads: But pass by that, and consider the Matter under Debate, and all shall be well betwixt thee and me.

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Hope. But, *Christian*, these three Fellows I am persuaded in my Heart, are but a Company of Cowards, would they have run else shrink you, as they did at the Noise of one that was coming on the Road? Why did not *Little-Faith* pluck up a greater Heart? *He might methinks, have stord one Brush with them, and had yielded when there had been no Remedy.*

Heart for Chr. That they are Cowards, many have *God when said*, but few have found it so in the time of *there's but Trial*. As for a great Heart *Little-Faith* hath none; and I perceive by thee, my Brother *We have* hadst thou been the Man concerned thou art *more Cou-* but for a Brush, and then to yield. And verily *rage when* since this is the Height of thy Stomach, *but, than* now they are at a Distance from us should *when we* they appear to thee, as they did to him, they *are in.* might put thee to second Thought.

But consider again, they are but Journey-men Thieves; they serve under the King of the bottomless Pit; who, if need be, will come to their Aid himself, and his Voice is the roaring of a Lion. I myself have been engaged as this *Little-Faith* was, and I found it a terrible Thing. These three Villains set upon me, and I beginning like a *Christian* to resist they gave out a Call, and in came their Master; I would, (as the Saying is) have given my Life for a Penny; but that as God would have it, I was cloathed with Armour of Proof. Ay, and yet tho, I was so harnessed, I found it hard Work to quit myself like a Man; no Man can tell what in that Combat attends us, but he that hath been in the Battle himself.

Psal r. 8.
Christian
tells his
own Expe-
rience in
this Case.

Hope. Well, but they ran, you see, when they did but suppose that one *Great-Grace* was in the way.

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Ch. True, they have often fled, both they and their Master, when *Great-Grace* hath appeared, and no marvel for he is the King's *Th. King's* Champion: But trow you will put some Difference between *Little-Faith* and the King's *Champions* Champion? All the King's Subjects are not his Champions, nor can they when tried, do such Feats of Wars as he. Is it meet to think that a little Child should handle *Goliath* as *David* did? Or, that there should be the Strength of an Ox in a *Wren*? Some are strong, some are weak; some have great Faith, some have little; this Man was one of the weak, and therefore went to the Wall.

Hope. I would I had been *Great-Grace* for his Sake.

Ch. If it had been he, he might have had his Hands full, for I must tell you, That though *Great-Grace* is excellent good at his Weapon, and has, and can, so long as he keeps them at Sword's Point, do well enough with them; yet if they get within him, even *Faint-heart*, *Mistrust*, or the other, will go hard, but that they will throw up his Heels. And when a Man is down, you know, what can he do;

Who-so looks well upon *Great-Grace's* face, shall see those Scars and Cuts there, that shall easily give Demonstration of what I say. Yes, once I heard that he should say (and that when he was in the Combat) He repaired even of Life. How did these sturdy Rogues and their Fellows, make *David* roan, mourn, and roar? Yea, *Haman* and *Jeriah* too, though Champions in their days, were forced to bestir them, when by these assailed; and yet notwithstanding

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they had their Coat soundly brushed by them, Peter upon a Time, would go try what he could do; but tho' some do say of him, That he is the Prince of the Apostles, they handled him so, that they made him at last afraid of a forry Girl.

Job 41. 26.
Levia-
than
his Sturdi-
ness.

Besides, their King is at their Whistle, he is never out of hearing, and if at any Time they be put to the worst, he, if possible, comes in to help them: And of him it is said, The Sword of him that layeth at him cannot hold; the Spear, the Dart, nor the Harbagon; he esteemeth Iron as Straw, and Brass as rotten Wood. The Arrow cannot make him fly; Sling Stones are turned with him into Stubble; Darts are counted as Stubble, he laugheth at the shaking of a Spear. What can a Man do in this Case? 'Tis true

Job. 39. 19 if he could at every turn have Job's Horse
The excel-
lent Metal
that is in
Job's
Horse.

if he could at every turn have Job's Horse and had Skill and Courage to ride him, he might do notable Things. For his Neck is clothed with Thunder? he will not be afraid as the Grasshopper; the Glory of his Neighs is terrible; he paweth in the Valley, rejoiceth in his Strength, and goeth out to meet the armed Men; mocketh at Fear and is not affrighted, neither turneth back from the Sword. The Quiver rattleth against him, the glittering Spear and the Shield. He swallows the Ground with Fierceness and Rage, neither believes he, that it is the Sound of the Trumpet. He lays among the Trumpets, Ha, ha, and he smelleth the Battle afar off, the thundring of the Chariots, and the Shoutings.

But for such Footmen as thee and I let us never desire to meet with an Enemy.

nor vaunt as if we could do better when we hear of others that they have been foil'd, nor be tickled at the thoughts of our own Manhood, for such commonly come by the worst whey try'd. *Peter*, of whom I made mention before, he would swagger, ay, he would; he would, as his vain Mind prompted him to say, Do better, and stand more for his Master than all Men; but, Who so foiled and run down by those Villains as he?

When therefore we hear that such Robberies are done in the King's High-way, two Things become us to do: First, to go out harness'd, and be sure to take a Shield with us, for 'twas for want of that that he who laid so lustily at *Leviathan* could not make him yield; and indeed, if that be wanting, he fears not at all. Therefore he that had Skill hath said. *Above all, take the Shield of Ephes. 8. Faith wherewith ye shall be able to quench all the fiery Darts of the Wicked!*

'Tis good also that we desire of the King, a good Convoy, that he will go with us himself. This made *David* rejoice when in the Valley of the Shadow of Death; and *Moses* was ready for dying where he stood, than to go one Step without his God. O, my Brother, if he will but go along with us, what need we be afraid of Ten thousand that shall set themselves against us? But without him, the proud Helpers shall fall under the slain.

I for my part have fallen in the Fray before now, and tho' (through the Goodness of him that is best) I am, as you see, alive, yet I cannot boast of any Manhood; glad shall I be, if I meet with no more such Brunts: Tho' I fear we are not yet be-

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yond all Danger: However, since the Lion and the Bear hath not as yet devoured me, I hope God will deliver us from the next uncircumcised *Ph'listines*. Then sung *Christian*: *P. or Little-Faith! Hast been among the Thieves: Wast robb'd? Remember this, whose believes And gets more Faith, then shall you Victory be, Over Ten Thousand, else scrace ou r Three.*

So they went on, and Ignorance followed. They went then till they came at a Place, where they saw a Way put itself into *their* *A Way,* Way, and seem'd withal to lay as strait as *and a Way.* the Way which they should go; and here they knew not which of the Two to take, for both seem'd straight before them, therefore here they stood still to consider. And *The Flat-* as they were thinking about the Way, *terer finds* hold a Man of black Flesh, but cover'd with *skew.* a very light Robe, came to them, and ask'd them why they stood there? They answer'd, They were a going to the Coelestial City, but knew not which of these Ways to take. Follow me, says the Man, it is thither that I am a going. So they follow'd him in the Way, but then they came i to a Road which by degrees turned, and turn'd them so from the City that they desired to go to

Christian that in a little time their Faces were turn'd away from it, yet they follow'd him. But *and his* by and by, before they were aware, he led *Fellow de-* them within the Compass of a Net, in which *luded.* they were both so entangled, that they knew not what to do; and with that the *They are* White Robe fell off the black Man's Back: Then the *taken in a* *Net.* saw where they were. Wherefore there they lay crying some time, for they could not get themselves out.

Ch Then said *Christian* to his Fellow, *They be-*
Now do I see myself in an Error. Did not *wait their*
the *Shepherds* bid us beware of the *Flat-Condition.*
terers? As is the Saying of the *Wise Man*,
so we have found in this Day; a Man that
flattereth his Neighbour spreadeth a Net for Prov. 29.
his Foot.

Hps. They also gave us a Note of Di-
rection about the Way, for our more certain
finding thereof; but herein we have also
forgotten to read, and have not kept our-
selves from the Paths of the Destroyer; Ps. 7. 4.
Here *David* was wiser than we, so said he,
Concerning the Works of Men, by the Word
of thy Lips I have kept me from the Path of
the Destroyer. Thus they lay bewailing 'em-
selves in the Net. At last they spy'd a shin- *A shining*
ing One coming towards them with a Whip One comes
of small Cord in his Hand. When he was to them
come to the Place where they were, he ask'd *with Whip*
them whence they came, and what they did *in Hand.*
there. They told him that they were poor
Pilgrims going to Zion, but were led out of
their way by a black Man cloath'd in white,
who bid us said they, follow him, for he
was going thither too. Then said he with Pro. 29. 4.
the Whip, It is a *Flatterer*, a false Apostle, Dan. 11.
that hath transform'd himself into an An- 32.
gel of Light. So he rent the Net, and let the 2 Cor. 11.
Men out. Then said he to them, Follow 13, 14.
me, that I may set you in the way again;
so he led them back to the way which they *They are*
had left to follow the *Flatterer*. Then he *examin'd*
ask'd them, saying, Where did you lie the *and con-*
last Night? They said, With the *Shepherds* *wicked of*
upon the delectable Mountains. He asked *forge ful-*
them then, If they had not a Note of Di- *ness.*

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rection for the way? They answered, Yes. But did you, said he, when you were at a stand, pluck out and read your Note? They answer'd, No. He ask'd them why? They said, They forgot. He ask'd moreover, if

Deceivers the Shepherds did not bid them beware of
fine spoken the *Flatterers*? They answer'd, Yes. But
Rom. 16. we did not imagine said they, that this fine
11. spoken Man had been he.

Dan 25. 1. Then I saw in my Dream, that he com-
2Chron. 6. manded them to lie down; which when they
26, 27. did, he chastised them sore, to teach them
Rev. 3. 19. the good Way wherein they should walk;
They are and as he chastised them, he said, As many
whipt and as I love, I rebuke and chasten: be zealous
sent on therefore and repent. This done he bid em
their Way go on their Way, and take good heed to the
other Directions of the Shepherds. So they
thanked him for all his Kindness, and went
sofely along the right way, Singing,

*Come hither you that walk along the way,
See how the Pilgrims fare that go a-stay:
They catched are in an entangled Net,
Cause they good Counsel highly did forget:
'Tis true they rescued were, but yet you see
They'er scourg'd to boot. Let this you Cau-*
(tion be

Now after awhile they perceiv'd afar of
one coming softely alone, all along the High-
way to meet them. Then said *Christian* to
his Fellow, Yonder is a Man with his Back
towards Zion, and he is coming to meet us.

Hope. I see him, let us take heed to our
selves now, lest he should prove a *Flatterer*
also. So he drew nearer, and at last came

Atheist up to them. His Name was *Atheist*, and he
meets 'em asked them whither they were going?

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Ch. We are going to Mount Zion.

He laughs.

Then *Atheist* fell into a very great *at* them.
Laughter.

C. What's the meaning of your Laughter?

Atheist. I laugh to see what ignorant Persons you are, to take upon you so ridiculous a Journey; and yet are like to have nothing but your Travel for your Pains.

Ch. Why, Man, Do you think we shall not be received?

They reason together.

Atheist. Received! There is no such Place as you dream of in all the World

Ch. But there is in the World to come.

Atheist. When I was at Home in mine own Country, I heard as you now affirm, and from that hearing went out to see, and have been seeing this City Twenty Years but find no more of it than I did the first Day I set out.

Jer. 12, 15.

Chr. We have both heard, and believe *Ecc. 10, 15.*
that there is such a Place to be found.

Atheist. Had not I, when at home believed, I had not come thus far to seek; but finding none. (and yet I should, had their been *Atheist* such a Place to be found, for I have gone *take up* to seek it farther than you) I am going back *his Convent* again, and will seek to refresh myself with *in this* the Things that I can cast away, for *Hope's World* of that which I now see is not.

Ch. Then said *Christian* to *Hopeful* his *Christian* Companion, Is it true which this Man hath *provoked* said?

his Brother.

Hope. Take heed, he is one of the *Flat-*terers; remember what it has cost us once *Hopeful's* already for our hearkening to such kind of *gracious* Fellow. What! No Mount Zion? Did we *Answer.* not see from the Delectable Mountains, the 2 *Cor. 5, 7.*

Gate

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Gate of the City? Also we are not no to walk by Faith? * Let us go on, said

* Remem. Hopeful, lest the Man with the Whip overbrance of take us again.

former You should have taught me that Lesson, chastise- which I will round you in the Ears withal: ment is a Cease my Son, to hear the Instructions that cau- Help in seth to err from the Words of Knowledge: I say, present my Brother, cease to hear him, and let us Tempta- believe to the saving of the Soul. tions.

Ch. My Brother, I did not put the Que- Pro. 19. 92 stion to thee, for that I doubteth of the Truth Heb. x 39 of your Belief myself, but to prove thee The Fruits and to fetch from thee a Fruit of the honesty of an honest of thy Heart. As for this Man I know that Heart. he is blinded by the God of this World. Let

1 Jo. 2. 11 thee and I go on, knowing that we have Belief of the Truth, and no Lie is of the Truth.

Hope. Now I do rejoice in the Hope of the Glory of God: So they turned away from the Man: And he laughing at them, went his way.

I saw then in my Dream, that they went They come until they came into a certain Country to the En- whose Air naturally tended to make one chanted drowsy, if he came a Stranger into it. And Ground. here Hopeful began to be very dull and heavy of Sleep, wherefore he said unto Christian begin to be I now begin to be grow so drowsie that I can scarcely hold up mine Eyes: Let us lie down Christian here, and take one Nap.

Ch. By no means (said the other) let sleeping we never wake more.

Hope. Why, my Brother? Sleep is sweet to the labouring Man; we may be refreshed if we take a Nap.

Ch. Do you not remember, that one of the Shepherds bid us beware of the enchanted Ground. * He meant by that, that we should beware of sleeping; wherefore let us not sleep as others do, but let us watch and be sober.

Hope. I acknowledge myself in a Fault, and had I been here alone, I had by sleeping run the Danger of Death. I see it is true, that the Wiseman saith, Two is better than one. Hitherto hath thy Company been my Mercy; And thou shalt have a good Reward for thy Labour.

He is very thankful.
Ecc. 9. 2.

Ch. Now then, said Christian, to prevent Drowsiness in this Place, let us fall into good Discourse.

To prevent Drowsiness they fall to good

Hope. With all my Heart, said the other

Discourse.

Ch. Where shall we begin?

Good Discourse preventeth

Hope. Where God began with us, but do you begin if you please.

Drowsiness

Chr. I will sing you the first Song.

When Saints do sleepy grow, let them come hither, And hear how these two Pilgrims talk together; The Dreamer's Note.
Tea, let them learn of them in any wise,
Thus to keep open their drowsie slumbering Eyes;
Saints Fellowship, if it be manag'd well,
Keeps them awake and that in Spite of Hell.

Ch. Then Christian began, and said, I will ask you a Question. How came you to think at first of doing what you do now?

Hope. Do you mean, how came I at first to look after the good of my Soul?

Chr. Yes, that is my Meaning.

Hope. I continued a great while in the Delight of those Things which were seen and sold at our Fair; things which I believe now would have, had I continued in them still

They begin at the Beginning of their Conversion.

still drown'd me in Perdition and Destruction.

Chr. What Things are they?

Hps. All the Treasures and Riches of the World. Also I delighted much in Rioting, Revelling, Drinking, Swearing, Lying, Uncleaness, Sabbath-Breaking, and what not, that tendeth to destroy the Soul. But I found at last, by hearing and considering of things that are Divine, which indeed I heard of you, as also of the beloved Faithful, that was put to Death for his Faith and

Rom. 6. good Living in *Vanity-Fair, That the End of*
21, 22, 23 *these Things are Death.* And that for those
Eph 5, 6. Things Sake the Wrath of God cometh upon the Children of Disobedience.

Chr. And did you presently fall under the Power of this Conviction?

Hope. No, I was not willing presently to know the Evil of Sin, nor the Damnation that follows upon the Confession of it: but at first I but endeavoured, when my Mind at first began to be shaken with the Word, to shut mine Eyes against the Eyes against the Light thereof.

Light. *Chr.* But what was the Cause of your carrying of it thus to the first Workings of God's blessed Spirit upon you.

Reasons. *Hope.* The Causes were, 1. I was ignorant that this was the Work of God upon me. I never thought that by Awakening for Sin, God at first begins the Conversion of a Sinner; 2. Sin was yet very sweet to my Flesh, and was loath to leave it; 3. I could not tell how to part with my old Companions, their Presence and Actions were so desirable unto me; 4. The Hours in which

Convictions were upon me, were such troublesome

blesom

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pleasing, and such Heart-affrighting Hours
that I could not bear, no not so much as
Remembrance of them upon my Heart.

Chr. Then it seems sometimes you got
Relief of your Trouble.

Hope Yes verily, but it would come into
my Mind again; and then I would be as
bad, noy worse than I was before.

Ch. Why, what was it that brought your
Sins to mind again?

Hope Many Things, as,

1. * If I did but meet a good Man in the street; or,
2. If I have heard any read in the Bible;
3. If mine Heart sh^d begin to ache; or,
4. If I were told that some of my Neighbours were sick; or,
5. If I heard the Bell toll for some that were dead; or,
6. If I thought of dying myself: or,
7. If I heard that sudden Death happened to others.

8. But especially when I thought of myself
that I must quick'y come to Judgment

Ch. Aun could you et any time with ease
get off tee guilt of Sins, when by any of
these ways it came upon you?

Hope. No, not I, for then they got faster
hold of my Conscience, and then if I did
but think of going back to Sin (though my
Mind was turned against it) it would be
double Torment to me.

Ch. And how did you then?

Hope. † I thought I must endeavour to
mend my Life, or else thought I, I am
sure to be damned.

* When
he had
lost his
Sense of
Sin, what
brought it
again.

† When he
could not
longer shake
off his Guilt
by sinful
Courses he
strives to
mend.

Ch.

Ch. And did you endeavour to mend?

Hope. Yes, and fled from, not only my Sins, but sinful Company too, and betook me to religious Duties, as praying, reading, weeping for Sin, speaking Truth to my Neighbours &c. These Things did I, with many other, too much here to relate.

*Then he
thought
himself
well.*

Ch. And did you think yourself well then?
Hope. Yes, for a while, but at the last my Trouble came running upon me again, and that over the Neck of all my Reformation.

Ch. How came that about, since you were now reform'd?

Hope. There were several Things brought it upon me, especially such Sayings as these: All our Righteousness are as filthy Rags; but the Works of the Law no Man shall be justified: When you have all Things, say, Woe to them that are unprofitable Servants, with many more such like. From whence I began to reason with myself thus: If *all* my Righteousnesses are filthy Rags if by the Deeds of the Law no Man can be justified, and if what we have done *all* we are unprofitable, then 'tis but Folly to think of Heaven by the Law. I further thought thus; If a Man runs a tool into a Shopkeeper's Debt, and after that shall pay for all that he shall fetch yet if this old Debt stands still in the Book uncross'd, for that the Shopkeeper may sue him, and cast him into Prison till he shall pay the Debt.

*His being
a Debtor
by the Law
troubled
him.*

Ch. Well, and how did you apply this to yourself?

Hope. Why, I thought with myself, I have by my Sin, run a great Way into GOD'S

Book

Book and that my now reforming will not
pay off that Score: therefore I should sit
still under all my present Amendments:
But how shall I be freed from that Damna-
tion that I brought myself in Danger of by
former Transgressions?

Ch. A very good Application; but pray
go on.

Hope. Another Thing that hath troubled
me ever since my late Amendments, is that
I look narrowly into the best of what I
do now, I still see Sin, new Sin, mixing it
half with the best that I do; so that now
I am forced to conclude, That notwithstanding
my former fond Conceits of myself and
Duties I have committed Sin enough in
one Day to send me to Hell, though my
former Life had been faultless.

Ch. And what did you then?

Hope. Do! I could not tell what to do
till I broke my Mind to *Frithful*, for he and *him* break
were well acquainted. And he told me, *his* Mind
that unless I could obtain the Righteous-
ness of a Man that never had sinned, neither
my own, nor all the Righteousness of the
World could save me.

Ch. And did you think he spake true? *the way to* *be saved.*

Hope. Had he told me so when I was
pleased and satisfied with my own Amend-
ment, I had called him Fool for his Pains;
but now since I see my own Infirmary, and
the Sin which cleaves to my best Perfor-
mance, I have been forced to be of his
opinion.

Ch. But did you think when at first he sug-
gested it to you, that there was such a Man
to be found, of whom it might justly be said
that he never committed Sin?

Hope.

** At which he started at present.* *Hope.* * I must confess the Words at first sounded strangely, but after a little more Talk and Company with him, I had full Conviction about it.

Ch. And did you ask him what Man this was, and how you must be justified by him?
Heb. 10. Rom. 4. Col. 1. 2 Pet. 1. *Hope.* Yes, and he told me it was the Lord Jesus, that dwells on the Right Hand of the Most High: † And thus, said he, you must be justified by him, even by trusting to what he hath done by himself in the Days of his Flesh, and suffer'd when he did hang on the Tree. I ask'd him further, How that Man's Righteousness could be of that Efficacy, as to justify another before GOD; and he told me, He was the Mighty GOD, and did what he did, and died the Death also not for himself but for me; to whom his Doings and the Worthiness of them, should be imputed, if I believed on him.

Ch. And what did you do then?

** He doubts of Acceptation.* *Hope.* * I made my Objections against my Believing, for that I thought he was not willing to save me.

Ch. And what said Faithful to you then?
Matt. 11. 28. *Hope.* He bid me go to him and see: The I said it was a Presumption. † He said No, for I was invited to come. Then he gave me a Book of Jesus's inditing, to encourage me the more freely to come, and he said concerning that Book, That every Joy and Tittle thereof stood firmer than Heaven and Earth. Then I asked him what I must do when I came; And he told me, I must intreat upon my Knees, with all my Heart and Soul, the Father to reveal his will to me. Then I ask'd him further, How

Matt. 24. 25. Pf 95. 6. Dan. 7. 10. Jer. 29. 12. 13. I must

must make my Supplication to him : And *Ex. 25, 12*
 said, Go, and thou shalt find him upon a *Lev. 16, 2*
 Mercy Seat. where he sits all the Year long *Num 7, 8.*
 to give Pardon and Forgiveness to them that *Heb. 4, 6.*
 come. I told him, That I knew not what
 to say when I came. * And he bid me to * *He's bid*
 say to this Effect : God be merciful to me *to pray.*
 Sinner, and make me to know and believe
 in Jesus Christ ; for I see, that if his Right-
 eousness had not been, or I have not Faith
 in that Righteousness, I am utterly cast
 away : Lord, I have heard that thou art a
 merciful God, and hath ordained that thy
 Son Jesus Christ should be the Saviour of the
 World. And moreover, that thou art wil-
 ling to bestow him upon such a poor Sinner
 as I am, (and I am a Sinner indeed) Lord,
 take therefore this Opportunity, and magni-
 fy thy Grace in the Salvation of my Soul,
 through thy Son Jesus Christ. *Amen.* *He prays.*

Ch. And did you do as you were bidden?

Hope Yes, over and over, and over.

Ch. And did the Father reveal the Son to
 you ?

Hope. Not at first, nor second, nor third,
 nor fourth, nor fifth ; no, nor at the sixth
 Time neither.

Ch. What did you do then ?

Hope. What ! why I could not tell what
 to do.

Ch. Had you not Thoughts of leaving of
 Praying ?

Hope. Yes; and a hundred Times twice told *He thought*
 to leave off

Ch. And what was the Reason you did not *praying.*

Hope. * I believ'd that that was true which * *Durst not*
 has been told me, to wit, That without leave pray-
 the Righteousness of this Christ, all theing and
 World why.

World could not save me; and therefore thought I with myself, if I leave off, I die, and I can but die at the Throne of Grace.

Heb. 2. 3. And withal th's came into my Mind, *If I tarry, wait for it, because it will surely come, and will not tarry.* So I continued until th' Father shewed me his Son.

Ch. And how was he revealed unto you?

Hope. I did not see him with my Bodily

Eyes, but with the Eyes of my Understanding;

Eph. 1. 13. and thus it was. One Day I was very sad, I think sadder than at any one time of

Christ is my Life: And this Sadness was through fresh Sight of the Greatness and Vileness of

my Sins. And as I was then looking for nothing but Hell, and the everlasting Damnation of my Soul, suddenly, as I thought, I saw the Lord Jesus look down from Heaven upon me, and saying, Believe on the

Lord Jesus Christ, and thou shalt be saved.

But I replied, Lord, I am a great, a very

great Sinner: And he answered, My Grace

is sufficient for thee. Then I said, but Lord

what is believing? And then I saw from th'

Saying, [He that cometh to me shall never

hunger, and he that believeth on me shall never

thirst] that believing and coming was all

one: and he that came, that is, ran out

in his Heart and Affection after Salvation

by Christ, he indeed believed in Christ.

Then the Water stood in mine Eyes, and

ask'd further, But, Lord, may such a great

Sinner as I am, be indeed accepted of thee

and be saved by thee? And I heard him say

And him that cometh to me shall in no wise be

cast out. Then I said, But how, Lord, must I

consider of thee in my coming to thee, that

my

ny Faith may be placed aright upon thee? 1 Tim. 1.
 Then he said, Christ came into the World 25.
 to save Sinners, He is the End of the Law for Rom. 10 4
 Righteousness to every one that believes. He Heb 7.14,
 died for our Sins, and rose again for our Ju-25.
 nification: He loved us, and washed us
 from our Sins in his Blood. He is Media-
 tor betwixt God and us, he ever liveth to
 make Intercession for us. From all which
 gather'd, That I must look for Righte-
 ousness in his Person, and for Satisfaction
 for my Sins by his Blood; the which he
 did in Obedience to his Father's Law and
 Submitting to the Penalty thereof, was
 not for himself, but for him that will ac-
 cept it for his Salvation, and be thankful.
 And now was my Heart full of Joy, mine,
 eyes full of Tears, and mine Affections
 running over with Love to the Name, Peo-
 ple and Ways of Jesus Christ.
 Ch This was a Revelation of Christ to
 my Soul indeed: But tell me particularly,
 what Effect this had upon your Spirit?
 He. It made me see that all the World,
 notwithstanding all the Righteousness there-
 in is in a State of Condemnation. It made
 me see that God the Father, tho' he be just
 and justly justify the coming Sinner: It made
 me greatly ashamed of the vileness of my for-
 mer Life, and confounded me with the Sense
 of my own Ignorance; for there never came
 that Thought into my Heart before, now that
 I loved me to the Beauty of Jesus Christ. It
 made me love a holy Life, and long to do
 nothing for the Honour and Glory of the
 Father and Jesus: Yea, I thought that had I now
 ten Gallons of Blood in my Body, I could
 give it all for the sake of the Lord Jesus.

I saw then in my Dream, that *Hope* look'd back, and saw *Ignorance*, whom she had left behind, coming after: Look, said he to *Christian*, how far yonder *Yungst* loitereth behind.

Ch. Ay, ay, I see him; he careth not for our Company.

Young Ignorance comes up again. *Hope.* But I tro it would not have hurt him, had he kept Peace with us hitherto
Ch. That's true, but I'll warrant you thinketh otherways.

Their Talk. *Hope.* That I think he doth; but however, let us tarry for him. [So they did.]

Then *Christian* said to him, Come away Man, why do you stay so behind?

Ign. I take my Pleasure in walking alone even more a great deal than in Company unless I like it better.

Then said *Christian* to *Hopful* (but softly) Did I not tell you he cared not for our Company? But however, said he, come up, let us talk away the Time in this solitary Place. Then directing his Discourse to *Ignorance*, he said, Come, how do you? He stands it between God and your Soul now.

Ignorance. I hope well, for I am always full of his good Motions, that come into my Mind. *Hope*, the comfort me as I walk.

Ground of it. *Ch.* What good Motions? Pray tell us.
Ign. Why, I think of GOD and Heaven.

Ch. So do the Devils and damned Souls.

Ign. But I think of them and desire to leave them.

Ch. So do many that are never like to come there.

Prov. 28. The Soul of the Sluggard is as cold as the fire, and hath nothing.

29. *Ign.* But I think of them, and leave them for them.

Ch. That I doubt not, for to leave all is a very hard Matter; yes, a harder matter than many are aware of. But why, or by what, art thou perswaded that thou hast left all for GOD and Heaven?

Ign. My Heart tells me so.

Ch. *The Wiseman says,* He that trusts in his own Heart is a Fool. Prov. 28, 29.

Ign. This is spoken of an evil Heart, but mine is a good one.

Ch. But how dost thou prove that?

Ign. It comforts me in hopes of Heaven.

Ch. That may be thro' its Deceitfulness; for a Man's Heart may minister Comfort to him in the Hopes of that Thing, for which he yet has no ground to hope.

Ign. But my Heart and Life agree together and therefore my Hope is well ground-

Ch. Who told thee, that thy Heart and Life agree together.

Ign. My Heart tells me.

Ch. Ask my Fellow if I be a Thief: Thy Heart tells thee so! Except the Word of God beareth Witness in this Matter, other Testimony is of no Value.

Ign. But is it not a good Heart that has good Thoughts? And is not that a good Life, that is according to God's Commandments?

Ch. Yes, that is a good Heart that hath good Thoughts, and that is a good Life that is according to God's Commandments: But is one Thing indeed to have these, and another Thing only to think so.

Ign. Pray what count you good Thoughts, and a Life according to God's Commandments?

Ch.

The pilgrim's progress.

Chr. There are good thoughts of diverse kinds, some respecting ourselves, some God, some Christ, and some other Things.

Ign. What be good Thoughts respecting ourselves?

What are good Thoughts. *Ch.* Such as agree with the Word of God.
Ign. When do our Thoughts of ourselves agree with the Word of God?

Ch. When we pass the same Judgment upon ourselves which the World passes. *Rom. 3.* explain myself: The Word of God saith *Gen. 6. 2.* Persons in a natural Condition, There none righteous, there is none that doeth good. *It saith also,* That every Imagination of a Heart of a Man is only Evil, and that continually. *And again,* the Imagination of a Man's Heart is Evil from his Youth. *Now that when we think thus of ourselves, having Sense thereof, then are our Thoughts good only because according to the Word of God.*

Ign. I will never believe that my Heart is thus bad.

Chr. Therefore thou never hadst one good Thought concerning thyself in this *Pf. 125. 5.* Life. But let me go on. As the Word *Pr. 2. 15.* passeth a Judgment upon our Ways and *Rom 3.* when the Thoughts of our Hearts and Ways agree with the Judgment which the Word giveth of both, then are both good, because agreeing thereto.

Ign. Make out your Meaning.

Ch. Why, the Word of God saith, That a Man's ways are crooked ways, not good, but perverse; it saith, they are naturally out of the good way, that they have not known. Now when a Man thus thinketh of his way

say, when he doth sensibly and with Heart-Humiliation thus think, then hath he good Thoughts of his own Ways, because his Thoughts now agree with the Judgment of the Word of God.

Ig. What are good Thoughts concerning God?

Ch. Even (as I have said concerning our selves) when our Thoughts of God do agree with what the Word saith of him; and that is, when we think of his Being and Attributes as the Word hath taught; of which I cannot now discourse at large: but to speak of Him in reference to us, then we have right Thoughts of God, when we think that he knows us better than we know ourselves and can see Sin in us when and where we can see none in ourselves; when we think He knows our inmost Thoughts, and that our Heart with all its Depths, is always open to his Eyes: Also when we think that all our Righteousness stinks in his Nostrils, and that therefore he cannot abide to see us stand before him in any Confidence, even in all our best Performances.

Ign. Do you think that I am such a Fool to think GOD can see no farther than I? Or, that I would come to GOD in the best of my Performances?

Ch. Why how dost thou think in this matter?

Ign. Why to be short. I think I must believe in Christ for Justification.

Chr. How! Think thou must believe in Christ? when thou seest not the need of him? Thou neither seest thy original or actual infirmities, but hast such an Opinion of thy self, and of what thou dost, as plainly renders

thee to be one that did never see a Necessity of Christ's Personal Righteousness to justify thee before GOD, How then dost thou say, I believe in Christ?

Ign. I believe well enough for all that.

Chr. How dost thou believe?

The Faith of Ignorance.

Ign. I believe that Christ died for Sinners and that I shall be justified before God from the Curse, thro' his gracious Acceptance of my Obedience to his Laws. Or thus, Christ makes my Duties that are religious acceptable to his Father by virtue of his Merit and so shall I be justified.

Chr. Let us give an Answer to this Confession of thy Faith. 1. Thou believ'st with a fantastical Faith, for this Faith is no where describ'd in the Word. 2. Thou believest with a false Faith, because thou takest Justification from the Personal Righteousness of Christ, and apply'st to thy own. 3. The Faith maketh not Christ a Justifier of the Person, but of thy Actions; and of thy Person for thy Actions sake, which is false. Therefore this Faith is deceitful, even such as will leave thee under Wrath in the Day of God Almighty: For true *Justifying Faith* puts the Soul (as sensible of its lost Condition by the Law) upon flying for Refuge unto Christ's Righteousness (which Righteousness of his is not an Act of Grace, by which he maketh for Justification, thy Obedience accepted by God; but this Personal Obedience to the Law, in doing and suffering for what that requir'd at our Hands) this Righteousness, I say true Faith is accepted, and the Skirt of which the Soul being shrouded and by it presented as spotless before God

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is accepted, and acquits from Condem. 11. 22.

that Christ in his own Person hath done
about us? This Conceit would loosen the

list: For, what Matter bow we live, if

Personal Righteousness, believing that he

me is, fo art thou ; even this thy Answer

what Justifying Righteousness is, and as ig-

It from the heavy Wrath of GOD. Yes,
themselves are ignorant of the true Eff. of

ing Faith in this Righteousness of Christ,
which is to bring and win over the Heart to

and People, and not as thou hast said,

Ask him if ever he had Christ re-

What! You are a Man for Revela-Ignorance

the rest of you say about that Matter, is with them

pe. **Why Man! Christ is hid in God**

he cannot by any Man be savingly

them.

I doubt not it as good as yours, tho' I *He speak*

Give me leave to put in a Word: *fully of*

ter, for this I boldly affirm (even ask my nee

Mgt. 11. my good Companion hath done (that
 28. Man can know Jesus Christ but by the
 1 Cor. 11. revelation of the Father; yea, and Faith
 3. by which the Soul layeth hold upon Christ
 Eph. 1. 18. (if it be right) must be wrought by the
 19. exceeding Greatness of his mighty Power,
 working of which Faith, I perceive p
 Ignorance thou art ignorant of: Be awak
 ed then, see thy own Wickedness, and
 to the Lord Jesus, and by his Righteousness
 which is the Righteousness of GOD (for
 himself is GOD) thou shalt be delive
 from Condemnation.

The Talk Ign. You go so fast I cannot keep E
broke up with you; do you go on before, I must
 a while behind.

Then they said.

*Well, Ignorance, wilt thou yet foolish be,
 To slight good Counsel, ten times given thee;
 And if thou yet refuse it, thou shalt know
 E'er long the Evil of thy doing so,
 Remember Man in time, stop, do not fear
 Good Counsel taken well saves; therefore
 But if thou yet shall slight it, thou wilt be
 The Loser, Ignorance, I'll warrant thee.*
 Then Christian address'd himself thus to
 Fellow.

*Ch. Well, come my good Hopeful, I
 ceive that thou and I must walk by ourse
 again.*

So I saw in my Dream, that they went
 apace before, and Ignorance came hobnob
 after. Then said Christian to his Companion
 I am much grieved for this poor Man: 't
 certainly go hard with him at last.

*Hope. Alas! there are abundance in
 Town in this Condition whose Fam*

whole Streets, and that of Pilgrims too; and if there be so many in our parts, how can any think you must there be in the place where he was born?

Ch. Indeed the Word saith, *He hath blinded their Eyes lest they should see, &c.*

But now we are by ourselves, what do you think of such Men? Have they at no time, think you, Convictions of Sin, and so consequently fear that their State is dangerous?

Hope. Nay, do you answer that Question yourself, for you are the older Man.

Ch. Then I say, sometimes (as I think) they may, but they being naturally ignorant, understand not that such Convictions lead to their good; and therefore they do desperately seek to stifle them, and presumptuously continue to flatter themselves in the way of their own Heart.

Hope. I do believe as you say, that Fear does much to Mens good, and to make 'em use of Fear
at their beginning to go on Pilgrimage.

Ch. Without all doubt it doth, if it be right; for so says the Word, *The Fear of the Lord is the Beginning of Wisdom.* Job. 28. 29 Ps. 111. 10

Hope. How will you describe right Fear? Prov. 17.

Ch. True or right Fear is describ'd by c. 9. 10.
Three Things. Right Fear

1. By its Rise, It is caused by saving conviction for Sin

2. It driveth the Soul to lay fast hold of Christ for Salvation.

3. It begetteth and continueth in the soul a great Reverence of God, his Word and Ways, keeping it tender, and making it afraid to turn from them, to the right, and, or to the left, to any thing that may

dishonour GOD, break its Peace, grieve the Spirit, or cause the Enemy to speak reproachfully.

Hope. Well said, I believe you have seen the Truth. Are we now almost gone from the enchanted Ground?

Ob. Why, art thou weary of this Discourse?

Hope. No verily, but that I would know where we are.

Ob. We have not now above two Miles further to go thereon. But let us return

† *Why ignorant* our Master. * Now the Ignorant know that such Convictions as tend to put them Persons do fear, are for their Good, and therefore they stifle Convictions to stifle them.

How do they strive to stifle them? *Ob.* † *Particulars.* 1. They think that those Fears wrought by the Devil (tho' indeed they

wrought of GOD) and thinking so, they resist them, as Things that directly tend to their Overthrow. 2. They also think that these Fears tend to the spoiling of their Faith, when, alas for them, poor Men that they are! they have none at all, and therefore they harden their Hearts against them. 3. They presume they ought not to fear, and therefore in despite of the wax presumptuously confident. 4. They see that those Fears tend to take away from them their pitiful old Self holiness, and therefore they resist them with all their Might.

Hope. I know something of this myself before I knew myself, it was so with me.

Ob. Well, we will leave at this time our Neighbour Ignorance by himself, and fall on another profitable Question.

Hope. With all my Heart, but you shall begin.

Ch. Well then, did you know about Ten Talk about
years ago, one Temporary in your Parts, who one Tem-
is a forward Man in Religion then? porary,

Hope. Know him! yes, he dwelt in Grace, where he
is a Town about two Miles from Henesly, dwells.
and he dwelt next door to one Turnback.

Ch. Right, he dwelt under the same Roof
with him. Well, that Man was much He was to-
taken'd once, I believe that when he had wardly
the Sight of his Sins, and of the Wages once.
that we e due thereto

Hope. I am of your Mind, for (my House
being above three Miles from him (he
would oft-times come to me, and that with
my Tears. Truly I pitied the Man, and
was n't altogether without Hope of him;
that one may see it is not every one that
does, Lord, Lord.

Ch. He told me once, That he was resolv'd
to go on Pilgrimage, as we go now, but all
a sudden he grew acquainted with one
himself, and then he became a Stranger to me
Hope. Now, since we are talking about him,
let us a little inquire into the Reason of
his sudden backsliding of him and such
others.

Ch. It may be profitable but do you begin.

Hope. Well then, there are, in my Judg-
ment, four Reasons for it.

1. Though the Conscience of such Men Reasons
be awaken'd, yet their Minds are not why so.
chang'd: Therefore when the Power of wardly
virtue weareth away, that which provoketh ones back-
sliding to be religious, ceaseth: Wherefore slide.
they naturally return to their own Course

again; even as we see the Dog that is sick of what he has eaten, so long as his Sickness prevails, he casts and vomits up all. Not that he doth this of free Mind (if we may say a Dog has a Mind) but because it troubleth his Stomach; but now, when his Sickness is over, and so his Stomach eased, his Desires being not at all alienated from his Vomit, he turns him about and licks up all; and so it is true which is written, *The*

1 Pet. 2.

22.

Dog is turn'd to his own Vomit again. Thus I say, being hot for Heaven, by virtue only of the Sense and Fears of the Torments of Hell; as that Sense of Hell and Fear of Damnation chills and cools, so their Desires for Heaven and Salvation cool also. So then it comes to pass, that when their Guilt and Fear is gone, their Desires for Heaven and Happiness die, and they return to their Course again.

Prov. 29

25.

2. Another Reason is, They have slavish Fears that do overmaster them; I speak now of the Fears that they have of Men. *For the Fear of Men bringeth a Snare.* So that tho' they seem to be hot for Heaven so long as the Flames of Hell are about their Ears, yet when that Terror is a little over, they betake themselves to Second Thoughts, namely, that 'tis good to be wise, and not to run (for they know not what) the hazard of losing all, or at least of bringing themselves into unavoidable and unnecessary Troubles, and so they fall in with the World again.

3. The Shame that attends Religion lies also as a Block in their way; they are proud and haughty, and Religion in their Eyes

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low and contemptible: Therefore when they have lost their Sense of Hell, and Wrath to come, they return again to their former Course.

4. *Guilt*, and to meditate Terror, are grievous to them; they like not to see their Misery before they come into it though perhaps the Sight of it first, if they lov'd that Sight, might make them fly whither the righteous fly and are safe; but because they do, as I hinted before, even shun the Thoughts of Guilt and Terror; therefore when once they are rid of their Awakenings about the Terrors and Wrath of God, they harden their Hearts gladly, and chuse such Ways as will harden them more and more.

Ck. You are pretty near the Business, for the bottom of all is for want of a Change in their Mind and Will. And therefore they are but like the Felon that standeth before the Judge; he quakes and trembles, and seems to repent most heartily; but the bottom of all is, the fear of the Halter; not that he hath any Detestation of the Offence, as it is evident, because, let but this Man have his Liberty, and he will be a Thief, and so a Rogue still; whereas if his Mind was changed, he would be otherwise.

Hope. Now I have shewed you the Reasons of their going back, do you show me the Manner thereof.

*How the
Apostate
goes &c.*

Ck. So I will willingly.

1. They draw off their Thoughts, all that they may, from the Remembrance of God, Death, and Judgment to come.

2. Then

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2. Then they cast off by degrees private Duties, and Closet-Prayer, curbing their Lust, Watching, Sorrow for Sin, &c.

3. Then they shun the Company of lively and warm Christians.

4. After that they grow cold to publick Duty, as Hearing, Reading, Godly Conference, and the like.

5. Then they begin to pick Holes, as we say, in the Coats of some of the Godly, and that devilishly, that they may have a seeming Colour, to throw Religion (for the sake of some Infirmities they have 'spied in them) behind their Backs.

6. Then they begin to adhere to, and associate themselves with carnal, loose, and wanton Men.

7. Then they give way to carnal and wanton Discourse in secret, and glad are they if they can see such Things in any that are couated honest, that they may the more boldly do it thro' their Example.

8. After this, they begin to play with little Sins openly.

9. And then, being harden'd, they shew themselves as they are. Thus being launched again into the Gulph of Misery, unless a Miracle of Grace prevent it, they everlastingly perish in their own Deceivings.

Now I saw in my Dream, That by this Time the Pilgrims were got over the *enchanted Ground*, and entring into the Country of * *Beulah*, whose Air was very sweet and pleasant, the Way lying directly thro' it, they solaced themselves there for a Season. Yes, here they heard continually the Singing of Birds, and saw every Day the Flow-

* If. 62. 4.
Canr. 2.
10, 11, 12.

Flowers appear in the Earth, and heard the Voice of the Turtle in the Land. In this Country the Sun shineth Night and Day; wherefore this was beyond the Valley of the Shadow of Death, and also out of the Reach of Giant Despair, neither could they from this place so much as see Doubting Castle. Here they were within Sight of the City they were going to, also here met them some of the Inhabitants thereof: For in this Land the shining One commonly walked, because ANGELS. It was upon the Borders of Heaven. In this Land also the Contract between the Bride and the Bridegroom was renewed; Yea, here, as the Bridegroom rejoiceth over the Isa. 62. 5. Bride, so did their God rejoice over them. Here they had no want of Corn or Wine; for in ver. 8. this Place they met abundance of what they had sought for in all their Pilgrimage. Here they heard Voices from out of the City, loud Voices, saying, Say ye to the Daughter of Zion, ver. 11. Behold thy Salvation cometh! Behold his Reward is with him! Here all the Inhabitants of the Country called them, The holy People, the Re-ver. 12. deemer of the Lord sought out, &c.

Now, as they walked in this Land, they had more rejoicing than in Parts more remote from the Kingdom to which they were bound; and drawing near to the City they had yet a more perfect View thereof; it was builded of Pearls and precious Stones, also the Streets thereof were paved with Gold; so that by Reason of the natural Glory of the City and the Reflection of the Sun-beams upon it, Christian with Desire fell sick; Hopeful also had a Fit or two of the same Disease: Wherefore there they

by

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lay by it a while, crying out because of their Pangs; *If you see my Beloved, tell him that I am sick of Love.*

But being a little strengthned, and better able to bear their Sickness, they walk'd on their way, and came yet nearer and nearer, where were Orchards, Vineyards and Gardens; and their Gates opened into the Highway. Now as they came up to these Places, behold the Gardener stood in the Way, to whom the Pilgrims said, Whose

Deut. 23. goodly Vineyards and Gardens are these?
24. He answer'd, They are the King's, and are

planted here for his own Delight, and also for the solace of Pilgrims. So the Gardener had them into the Vineyard; and bid them refresh themselves with the Dainties; he also shew'd them there the King's Walks and Arbours where he delighted to be: And here they tarried and slept.

Now I beheld in my Dream, that they talk'd more in their sleep at this time, than ever they did in all their Journey; and being in a Muse thereabout, the Gardener said even to me, Wherefore musest thou at the Matter? It is the Nature of the Fruit of the Grapes of these Vineyards to go down so sweetly, as to cause the Lips of them that are asleep to speak.

So I saw that when they awoke, they address'd themselves to go up to the City.

Rev. 11. But as I said, the Reflections of the Sun
28. upon the City (for the City was pure Gold)

1 Cor. 3. was so extreamly Glorious, that they could
28. not as yet with open Face behold it, but through an Instrument made for that Purpose. So I saw, that as they went on, the

met them two Men in Raiment that shone like Gold, also their Faces shone as the Light.

These Men asked the Pilgrims whence they came? and they told them. They also asked them where they had lodged, what Difficulties and Dangers, what Comforts and Pleasures they had met in the Way? And they told them. Then said the Men that met them. You have but two Difficulties more to meet with, and then you are in the City.

Christian then and his Companion asked the Mtn to go along with them, so they told them they would: But, said they, you must obtain it by your own Faith. So I saw in my Dream that they went on together till they came in Sight of the Gate.

Now I further saw, that betwixt them and the Gate was a River, but there was no Bridge to go over, the River was very deep; at the Sight therefore of this River, *Death is* the Pilgrims are much stunned, but the *not wel-* Men that went with them said, You must *come to Na-* go through, or you cannot come at the *ture, the* Gate. *by that we*

The Pilgrims began to enquire if there *pass out of* was no other way to the Gate; to which *the World* they answer'd, Yes, but there hath not any *into Glory.* save two, to wit, *Enoch* and *Elijah*, been *1 Cor. 1.* permitted to tread that Path, since the *51, 52.* Foundation of the World, nor shall until *Angel's help* the last Trumpet shall sound. The Pilgrims *us out com-* then (especially *Christian*) began to despond *fortably* in their Minds, and looked this way and that *thro' Deat* but no way could be found by them, by which they might escape the River.

now



Now, now look how the holy Pilgrims ride,
 Clouds are their Chariots, Angels are their Guide;
 Who would not here for him all Hazards run?
 That thus provides for his when this World's done.

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Then they asked the Men if the Waters were all of a depth? They said, No, yet they could not help them in that Case: For, said they, *you shall find it deeper or shallower, as you believe in the KING of the Place.*

Then they adressed themselves to the Water, and entring, *Christian* began to sink, and crying out to his good Friend *Hopeful*, he said. I sink in deep Waters, the Billows go over my Head, all the Waves go over me.

Then said the other. Be of good Cheer, *Christian* my Brother, I feel the Bottom, and it is an's Comfort. Then said *Christian*, Ah! my Friend, *flit at the* the Sorrow of Death hath compassed me *Hour of* about. I shall not see the Land that flows *Drats.* with Milk and Honey. And with that a great Darkness and Horror fell upon *Christian*, so that he could not see before him. Also he in a great Measure lost his Senses, so that he could neither remember, nor orderly talk of any of those sweet Refreshments that he had met with in the Way of his Pilgrimage. But all the Words that heake still tended to discover, that he had horror of Mind, and Heart-fears that he would die in that River, and never obtain entrance in at the Gate. Here also, as they sat stood by perceived, he was much in the troublesome Thought of the Sins that he had committed, both since and before he began to be a Pilgrim. 'Twas also observed, that he was troubled with Apparitions of Hobgoblins and evil Spirits; for, ever and anon, he would intimate so much Words. *Hopeful* therefore here had much to do to keep his Brother's Head above Water, yea,

yea, sometimes he would be quite gone down, and then ere a while would rise up half dead. *Hopeful* did also endeavour to comfort him, saying, Brother I see the Gate, and Men standing by to receive us; but *Christian* would answer, 'Tis you, tis you they wait for; you have been *Hopeful* ever since I knew you. And so have you said he to *Christian*. Ah, Brother! said he surely, if I was right, he would now rise to help me, but for my Sins he hath brought me into the Snare, and hath left me. Then said *Hopeful*, My Brother, you have quite forgot the Text, where it is said of the Wicked, There is no Bands in their Death; but their Strength is firm, they are not troubled as other Men, neither are they plagu'd like other Men. These Troubles and Distresses that you go thro' in these Waters are no sign that God hath forsaken you, but are sent to try you whether you will call to mind that which heretofore you have received of his Goodness, and live upon him in your Distresses.

Then I saw in my Dream, That *Christian* was in a Muse awhile, To whom also *Hopeful* added these Words. Be of good cheer, Jesus Christ maketh thee whole. And with these *Christian* broke out with a loud Voice, Oh Death, I see him again; and he tells me. When *Isaiah* 40. thou passest thro' the Waters I will be with thee: and thro' the Rivers, they shall not overflow thee. Then they both took Courage, and the Enemy was after that as still as a Stone, until they were gone over. *Christian* therefore presently found Ground to stand upon, and so it followed, that

the rest of the River was but shallow: but thus they got over. Now upon the Bank of the River on the other side, they saw the two shining Men again, who there waited for them: Wherefore being come out of the River, they saluted them, saying, *We are Ministering Spirits sent forth to minister to these Angels do that shall be Heirs of Salvation*. Thus they wait for went along towards the Gate. Now you must *them* so note that the City stood on a mighty Hill *soon as* but the Pilgrims went up the Hill with Ease *they are* because they had these two Men to lead 'em *passed out* up by the Arms; they had likewise left their *of this* mortal Garments behind them in the River: *World*. For, tho' they went in with 'em they came out without 'em. They therefore went up *They have* here with much agility and speed, tho' the *put off* Foundation upon which the City was fram'd *talitly*. was higher than the Clouds: they therefore went up thro' the Region of the Air, sweetly talking, as they went, being comforted, because they safely got over the River, and had two such glorious Companions to attend them.

The Talk that they had with the shining Ones was about the Glory of the Place who told them that the Beauty and Glory of it was inexpressible. There, said they, *is Mount Zion, the Heavenly Jerusalem, the innumera-* Heb 12. *ble Company of Angels, and the Spirits of just* 22, 23, 24. *Men made perfect*. You are going now, said Rev. 2. 7. they, to the Paradise of GOD, wherein you & 3. 4. shall see the Tree of Life, and eat of the never fading Fruits thereof; and when you come there, you shall have white Robes given you, and your Walk and Talk shall be every Day with the KING, even all the days of

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Rev. 22. 7. of Eternity. There you shall not see again such
 Isa. 57. 2. Things as you saw when you were in the lower
 & 6, 14. Region upon the Earth, to wit, Sorrow, Sick-
 ness, Affliction and Death, for the former
 Things are passed away. You are going now
 to Abraham, Isaac and Jacob, and to the
 Prophets, Men that GOD hath taken away from
 the Evil to come, and that are now resting upon
 their Beds, each one walking in his Righteousness.

The Men then ask'd, What must we do in
 the Holy Place? To whom it was answer'd
 You must there receive the Comforts of all your
 Toil, and have Joy for all your Sorrow; you
 Gal. 6. 7. must reap what you have sown even the Fruit
 of all your Prayers and Tears, and Sufferings
 for the King by the Way. In that Place you must
 wear Crowns of Gold, and enjoy the perpetual
 Sight and Vision of the Holy ONE, for there
 1 Joh. 3. 2. you shall see Him as He is.

There also you shall serve him continually
 with Praise, with Shouting and Thanksgiving
 whom you desire to serve in the World, tho'
 with much Difficulty, because of the Infirmary
 of your Flesh

There your Eyes shall be delighted with seeing
 and your Ears with hearing the Voice of the
 Mighty ONE.

There you shall enjoy your Friends again,
 that are gone thither before you; and there you
 shall with Joy receive even every one that fol-
 lows into the Holy Place after you. There also
 you shall be cloath'd with Glory and Majesty
 and put into an Equipage fit to ride out with the
 KING of Glory. When he shall come with
 sound of Trumpets in the Clouds, as upon the
 Wings of the Wind, you shall come with
 him

him; and when he shall sit upon the Throne: Thes. 4. of Judgment, you shall sit by him; yea, and 13, 14, 15, when he shall pass Sentence upon all the 16. Workers of Iniquity, let them be Angels or Jude 14. men, you shall also have a Voice in that Dan. 7. 9, Judgment, because they were his and your 10. Enemies. Also when he shall again return 1 Cor. 6. to the City, you shall go too with Sound of 2, 3. Trumpet, and be ever with him.

Now while they were thus drawing towards the Gate, behold a Company of the Heavenly Host came out to meet them; to whom it was said by the other two shining Ones, These are the Men that have lov'd our Lord when they were in the World, and that have left all for his holy Name, and he hath sent us to fetch them, and we have brought them thus far on their desir'd Journey, that they may go in and look their Redeemer in the Face with Joy. Then the heavenly Host gave a great Shout, saying, *Blessed are they that are called to the Marriage Supper of the Lamb.* Rev. 19. 9. There came out also at this Time to meet them several of the King's Trumpeters, cloath'd in white and shining Raiment, who with melodious Noises and loud, made even the Heavens to echo with their Sound. These Trumpeters saluted Christian and his Fellow with Ten thousand Welcomes from the World; and this they did with Shouting and Sounds of Trumpet.

This done, they compass'd them round on every side, some went before, some behind, and some on the right hand, some on the left (as 'twere to guard them through the upper Region) continually sounding as they went in melodious noise, in Notes on high:

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high; so that the very Sight was to them that could behold it as if Heaven itself was come down to meet them. Thus therefore they walk'd on together, and as they walk'd ever and anon these Trumpeters, even with joyful sound, would by mixing their Musick with Looks and Gestures still signify to *Christian* and his Brother how welcome they were into their Company, and with what Gladness they came to meet 'em: And how were these two Men as 'twere in Heaven before they came at it, being swallow'd up with the Sight of Angels, and with hearing their melodious Notes. Here also they had the City itself in view, and they thought they heard all the Bells therein to ring to welcome them thereinto: But above all, the warm and joyful Thoughts that they had about their own dwelling there with such Company, and that for ever and ever: oh! by what Tongue or Pen can their glorious Joy be express'd? Thus they came up to the Gate.

Rev. 22.

14.

Now, when they were come up to the Gate, there was written over it in Letters of Gold. Blessed are they that do his Commandments, that they may have right to the Tree of Life, and enter in thro' the Gates into the City.

Then I saw in my Dream, that the shining Men bid them call at the Gate; the which when they did, some from above look'd over the Gate, to wit, *Enoch*, *Moses* and *Elias*, to whom it was said, These Pilgrims are come from the City of *Destruction*, thro' the Love they bear to the KING of this Place; then the Pilgrims gave it unto them each Man his Certificate, which they had receiv'd in the

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the beginning; those therefore were carried in unto the King, who when he had read 'em said, Where are the Men? To whom 'twas answer'd, They are standing without the Gate. The King then commanded to open the Gate, *that the righteous Nation, said he that keepeth the Truth may enter in* Isa 26. 2.

Now, I saw in my Dream, that these two Men went in at the Gate, and lo, as they enter'd they were tra. sfigur'd, and they had Raiment put on that shone like Gold. There was also that met 'em with Harps and Crowns and gave 'em to them, the Harps to praise withal, and the Crowns in token of Honour: Then I heard in my Dream, That all the Bells in the City rang again for Joy, and that it was said unto them, Enter ye into the Joy of your Lord. I also heard the Men themselves, that they sang with a loud Voice, saying, Blessing, Honour, Glory and Power, be to him that sitteth upon the Throne, and to the Lamb for ever and ever. Rev. 5. 13, 14.

Now, just as the Gates were open'd to let in the Men, I look'd after them, and behold the City shone like the Sun, the Streets also were paved with Gold, and in them walk'd many Men with Crowns on their Heads, Plams in their Hands, and golden Harps to sing Praises withal.

There were also of them that had Wings, and they answer'd one another without intermission, saying, holy, holy, holy is the Lord. And after that they shut up the Gates which when I had seen I wish'd myself among 'em.

Now, while I was gazing upon all these thing, I turn'd my Head to look back, and saw Ignorance coming up to the River side; but

Ignorance but he soon got over, and that without half comes up that Difficulty which the other two Men to the River met with. For it happen'd that there was over, and then in that Place one *Vain hope*, a Ferry-Vain hope man, that with his Boat helped him over: ferries him so he, as the other, I saw did ascend the Hill. over.

to come up to the Gate, only he came alone, neither did any Man meet him with the least Encouragement. When he was come up to the Gate, he look'd up to the Writing that was above, and then began to knock, supposing that Entrance should have been quickly administred to him: But he was asked by the Man that looked over the Top of the Gate, Whence come you? and what would you have? He answer'd, I have eat and drank in the Presence of the King, and he has taught in our Streets. Then they asked him for his Certificate, that they might go in and shew it to the King, so he fumbled in his Bosom for one, and found none; Then, said they, You have none: but the Man answer'd never a Word. So they told the King, but he would not come down to see him but commanded the two shining Ones that conducted *Christian* and *Hopeful* to the City, to go out and take *Ignorance*, and bind him Hand and Foot, and have him away: Then they took him up, and carry'd him thro' the Air to the Door that I saw in the side of the Hill, and put him in there. Then I saw that there was a Way to Hell, even from the Gates of Heaven, as well as from the City of *Destruction*. So I awoke and beheld it was a Dream.

The CONCLUSION.

NOW, Reader, I have told my Dream to thee,
See if thou can'st interpret it to me;
Or to thyself, or Neighbours, but take heed
Of Misinterpreting; for that instead
Of doing Good, will but thyself abuse;
By misinterpreting, Evil ensues.
Take heed also that thou be not extream,
In playing with the Outside of my Dream:
Nor let my Figure or Similitude
Put thee into a Laughter or a Fend;
Leave this for Boys and Fools, but as for thee,
Do thou the Substance of my Matter see.
Put by the Curtains, look within my Veil,
Turn up my Metaphors, and do not fail;
There, if thou seekest them, such Things thou'lt find
As will be helpful to an honest Mind.
What of my Dross thou findest there, be bold
To throw away, but yet preserve the Gold.
What if my Gold be wrapped up in Ore?
None throws away the Apple for the Core,
But if thou shalt cast all away as vain,
I know not but 'twill make me dream again.

The E N D.

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